

श्रीमद्भगवद्गीता भाष्यम्



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श्रीमद्भगवद्गीता भाष्यम्

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Chapter 08

Introduction भाष्यम्:

‘ते ब्रह्म तद्धिदुः कृत्स्नम्’ [गीता ७-२९] इत्यादिना भगवता अर्जुनस्य प्रश्नबीजानि उपदिष्टानि । अतः तत्प्रश्नार्थम् अर्जुनः उवाच —

‘ते ब्रह्म तद्धिदुः कृत्स्नम्’ [गीता ७-२९] refers to the second line of twenty-ninth verse of seventh chapter. So beginning from that portion and also the next ऋक, totally three lines ते ब्रह्म of twenty-ninth ऋक and the first and second line of thirtieth ऋक, the last three lines of the seventh chapter इत्यादिना अर्जुनस्य प्रश्नबीजानि उपदिष्टानि – कृष्ण gave a statement to अर्जुन which will lead to seven questions. So question leading statements. So प्रश्नबीजम् means statements which will naturally lead to questions from अर्जुन, with an intention that अर्जुन must ask the questions कृष्ण makes the statements. Therefore अर्जुनस्य प्रश्नबीजानि, बीजम् means seed for the question, भगवता उपदिष्टानि – it was started by the Lord. Why do we call as the statement leading to question? Because he introduces technical words which have got special meanings. In short, he introduces jargons in the seventh chapter naturally अर्जुन will not understand. कृष्ण’s intention is अर्जुन should not understand. And only then अर्जुन will ask the questions. There are some students who will nod the head even

if they don't understand anything, and they will not ask any question surprising the गुरु. Then गुरु will know that शिष्य is not interested. This is one of the methods. Use an nonunderstandable word and see the response. If the student keeps on nodding the head, you can understand that the student is not interested in the teaching. But fortunately अर्जुन was a जिज्ञासु, therefore he asks the relevant questions. **अतः** – because of these unknown technical words, **तत्प्रश्नार्थम्** – for clarification regarding those seven expressions. **अर्जुनः उवाच** – अर्जुन ask the questions in the first two verses of the eighth chapter. We will read the श्लोकs.

अर्जुनः उवाच ।

Verse 08-01 & 02

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ गीता ८-१ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ गीता ८-२ ॥

For these two verses शङ्कराचार्य does not write a commentary at all because both these श्लोकs only introduce the question and the questions are very evident, therefore no भाष्यम्. We will just see the running meaning of these श्लोकs only. Seven questions are asked. **किम् तत् ब्रह्म** is the question number one, what is ब्रह्म? **किम् आध्यात्मम्** question number two, what is आध्यात्मम्? And you should note that these words are not introduced by अर्जुन, but they have been introduced by कृष्ण in seventh chapter twenty-ninth verse second line

अध्यात्मम्. Therefore अर्जुन asks किम् अध्यात्मम्. Then किम् कर्म, third question, what is कर्म? पुरुषोतम्, अर्जुन is addressing Lord कृष्ण as पुरुषोतम्. है पुरुषोतम्, it is सम्बोधना प्रथमा. Then अधिभूतम् च किम् प्रोक्तम् is the fourth question, what is termed as अधिभूतम्? प्रोक्तम् means termed. Then अधिदैवम् किम् उच्यते, what is said to be अधिदैवम्? It is the fifth question. Thus in the first verse five questions are asked. Then in the second verse कः अधियज्ञः, who is अधियज्ञः? Where is that अधियज्ञः located? अर्जुन himself refers to that, अत्र अस्मिन् देहे है मधुसूदन, है कृष्ण, अत्र – here, here means अस्मिन् देहे – in this body. Who is अधियज्ञ here in this body? And then कथम्, कथम् means how or in what manner. But here the sentence is incomplete, कथम् means in what manner, in what manner what that is not said here. So you will have to supply the verb. Most of the time शङ्कराचार्य doesn't comment upon at all on the verbs. But the subcommentators supply the verb there, कथम् चिन्तनीयः. How should he the अधियज्ञ be meditated upon? All the subcommentators supply the verb कथम् चिन्तनीयः, how should अधियज्ञ be meditated upon? सगुण रूपेण वा निर्गुण रूपेण वा. If it is सगुण रूपेण what प्रयोजनम्, निर्गुण रूपेण what प्रयोजनम् etc. कथम्? Or the second option is कथम् वर्तते? How does अधियज्ञ remain in the body? And for that what is the answer? साक्षि रूपेण अधियज्ञः वर्तते. But even though कथम् question has been raised here, कृष्ण doesn't give the answer to the word कथम् in an explicit manner. In fact, we have to extract the answer. कृष्ण does not explicitly answer the question कथम्. And the subcommentators add another note also. कथम् and कः should not be made into two questions. You should join them

together and treat as only one question. कः अधियज्ञः कथम् वर्तते? Both together who is अधियज्ञ, and how does he remain and how should he be meditated? All questions regarding अधियज्ञ must be treated as one question. Then only totally there will be seven question. अधियज्ञ related question is one. मधुसूदन is अर्जुन addressing कृष्ण, हे मधुसूदन – the destroyer of the demon called मधु.

There is a difference between sub-commentary and the commentary. Sub-commentary means one who writes commentary on commentary. आनन्दगिरि comes under subcommentator because he comments upon शङ्कराचार्य's commentary. Whereas नीलकण्ठ आचार्य is not a subcommentator because he directly comments on the गीता. Similarly, मधुसूदन सरस्वती also directly writes on गीता. These subcommentators and other commentators they often explain these different titles of कृष्ण given by अर्जुन. So the word मधुसूदन comes. शङ्कराचार्य doesn't bother to write a commentary on the word मधुसूदन, the word पुरुषोत्तम etc., but commentators like मधुसूदन सरस्वती explains these different titles of कृष्ण also. When the word मधुसूदन comes, मधुसूदन सरस्वती commentator explains मधुसूदन means destroyer of the demon मधु. मधु and कैटभ are two असुरs destroyed by the Lord. Not only do they explain the meaning, they also give the philosophical significance also. शङ्कराचार्य doesn't go into those details at all. Not only does he explain मधुसूदन he also gives the philosophical significance. मधु is the name of a राक्षस. And philosophically who is that राक्षस? अहंकार is the राक्षस called मधु. Why अहंकार is called मधु राक्षस? मधु means

honey, the word honey is used for someone who is dear. The dearest one for everyone is अहंकारः, जीव भावः. We don't want to give up, that is why we love triangular format. Love for triangular format and refusing to come to binary format is because of the attachment to triangular format is attachment to जीव, not to ईश्वर. Attachment to ईश्वर is because of attachment to जीव. And attachment to जीव is attachment to अहंकार. And what does भगवान् do? By becoming ब्रह्मविद्या गुरु भगवान् destroys मधु, the अहंकार, the जीवभावः. मधु नामानाम् अहंकार रूप राक्षसम् सूदूयाति नाशयाति इति मधुसूदनः. भगवान् in the form of गुरु destroys मधु, destroys अहंकार, destroys जीव भाव, destroys triangular format, and take the disciple to binary format. मधु is अहंकार राक्षस. So हे मधुसूदन अधियज्ञः कः. With this six questions are over. Now comes the seventh question. Is this question applicable to सगुण उपासक or निर्गुण ज्ञानि? The seventh question is applicable not to निर्गुण ज्ञानि but for सगुण उपासक. And what is that? प्रयाण-काले – at the time of मरणम् कथम् ज्ञेयः आसि – how are you to be meditated upon? Because now itself ईश्वर ध्यानम् is difficult, how to practice ईश्वर ध्यानम् in ICU with ventilator. So कथम् ज्ञेयः आसि. By whom? नियत-आत्माभिः – by the disciplined उपासक. आत्मा here means अन्तःकरणम्. बहुव्रीहि समास, नियतः आत्मा अन्तःकरणम् यस्य तौः – by the disciplined उपासकs how are you to be meditated upon at the time of death? Because this clause is compulsory for क्रममुक्ति, whereas this is not compulsory for a ज्ञानि because ज्ञानि doesn't seek क्रममुक्ति because he has already got जीवन्मुक्ति. Therefore what does it matter where he dies, how he dies. If you remember

तत्त्वबोध by chance, the last श्लोक of तत्त्वबोध says, तनुं त्यजतु
वा काष्यां श्वपचरस्य गृहेऽथ वा । ज्ञानसम्प्राप्तिसमये मुक्तोऽसौ
विगताशयः । ॥ तत्त्वबोध १३-७ ॥ Let him die in काषि or let him
die चाण्डाल house, what does it matter, he has already got
liberation while being alive. Therefore the seventh question is
particularly relevant to सगुण उपासक seeking क्रममुत्तिः. These
are the seven questions. The अन्वय of these two verses is, हे
पुरुषोत्तम! किम् तत् ब्रह्म? किम् अध्यात्मम्? किम् कर्म? किम्
अधिभूतम् प्रोक्तम्? किम् च अधिदैवम् उत्त्यते? हे मधुसूदन! कः
अधियज्ञः? (सः) अत्र अस्मिन् देहे कथम् (वर्तते)? प्रयाण-काले च
नियत-आत्माभिः (त्वम्) कथम् ज्ञेयः आसि?

The word प्रयाणम् in the श्लोक refers to what? Normal meaning is any journey or यात्रा is called प्रयाणम्. But here in the eighth chapter प्रयाणम् is the final journey, that is मरणम् इति अर्थः. Now we will go to the answers by भगवान्, to which शङ्कराचार्य gives an introduction.

Verse 08-03 Introduction;

एषां प्रज्ञानां यथाक्रमं निर्णयाय श्रीभगवानुवाच —

एषां प्रज्ञानां निर्णयाय, निर्णयः mean उत्तर कथनाय, for giving the answer of these seven questions, , यथाक्रमम् – in the same order as अर्जुन has asked. Because in the thirteenth chapter also अर्जुन asked six questions

प्रकृतिम् पुरुषम् च एव क्षेत्रम् क्षेत्रज्ञम् एव च ॥ गीता १३-० ॥

but in the thirteenth chapter कृष्ण does not answer in the same order. अर्जुन asked प्रकृतिम् पुरुषम् च एव in the beginning but कृष्ण talked about पुरुष and प्रकृति in the end only. There the

answer is not **यथाक्रमम्** but here it is **यथाक्रमम्**. therefore शङ्कराचार्य notes it, **यथाक्रमम्** – in the same order. Ok, we will see the answers, verse three.

Verse 08-03

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुत्त्यते ।
भूतभावोऽनुवकरो विसर्जनः कर्मसंज्ञितः ॥ गीता ८-३ ॥

I will give you the gist of the verse. Of the seven questions कृष्ण gives answers to the first six question only in one word or one sentence. The answers are very very brief. He gives elaborate reply only to the seventh question. He concentrates on प्रयाणकाल ईश्वर स्मरणम् because of this reason only the eighth chapter is considered to be sacred for reading when a person is given up. If the death suddenly happens then after death also during the thirteen days etc., chanting the eighth chapter is considered to be good because the whole eighth chapter deals with स्मरणकालम् only, because कृष्ण wants to talk about क्रममुत्तिर् in the eighth chapter. During the मूलम् study itself I have said the eighth chapter is the odd chapter dealing with क्रममुत्तिर्. Therefore the first six questions are replied in one word, of them in the third verse the first three questions are answered. And ब्रह्मन् कृष्ण defines as परमम् अक्षरम्. अक्षरम् means eternal, परमम् means absolutely eternal. The absolutely eternal one is called ब्रह्मन्. Why do you add an adjective absolutely eternal? Because according to वेदान्त two eternals are there. Because ब्रह्मन् is also eternal and माया is also eternal, you should note. And according to modern science matter is also eternal and according to वेदान्त Consciousness is

also eternal. Two eternals are there – Consciousness and matter. Therefore the word eternal can refer to either Consciousness or matter. So naturally the word eternal will not clarify therefore you should add an appropriate adjective to indicate whether you refer to Consciousness or matter. What is the appropriate adjective? We talk about changeless eternity and changing eternity. Matter is eternal but eternally changing. It is eternal, but it is eternally changing. Whereas Consciousness is eternal, but it is eternally unchanging. And therefore परमम् अक्षरम् means unchangingly eternal one is ब्रह्मन् which is called absolute eternity. Whereas the other one is empirical eternity, relative eternity, changing eternity. In संस्कृत we use the word कूरुरथ नित्यम् for non-changing eternity, प्रवाह नित्यम् for changing eternity. Therefore परमम् अक्षरम्, non-changing eternal principle is ब्रह्मन्.

Then what is आध्यात्मम्? आध्यात्मम् is equal to स्वभावः – one's own essential nature. भावः means nature or स्वरूपम्. स्व means one's own, स्व-भावः means स्वस्वरूपम्. It is one's own essential nature.

मधुसूदन सरस्वती says परमम् अक्षरम् refers to तत् पद लक्ष्यार्थ स्वभावः means त्वम् पद लक्ष्यार्थः. परमम् अक्षरम् is परमात्मा स्वरूपम्. स्वभावः is जीवात्मा स्वरूपम्. One is परमात्मा and the other is जीवात्मा. The second line is very significant, definition of कर्म is given. So कर्म is any *Vedic* ritual, विसर्जनः means *Vedic* ritual, which is the cause of पुनर्जन्म or the next creation. So *Vedic* ritual which is the cause of पुनर्जन्म, otherwise called the next creation. Now here विसर्जनः

means *Vedic* ritual can represent any action by the जीव and भूत-भाव-उद्घव-करः means सृष्टि, the cause of the birth of all the living beings. विसर्जनः means कर्म. This I am saying significant because we can derive a very important corollary from this line. That corollary is very significant.

Normally we say भगवान् is सृष्टि कारणम्, जगत् कारणम्. What is जगत् कारणम्? The common answer is भगवान् is जगत् कारणम्. Whereas this line says कर्म is जगत् कारणम्. Why is the world is born? कर्म. So instead of using the word भगवान्, we say कर्म is the जगत् कारणम्. From this we can derive several important corollaries, therefore this line is important. This is elaborated in the सप्ताङ्ग ब्राह्मणम् of बृहदारण्यकोपनिषत्. So the question is what is the cause of the creation? Normally we say God. Here गीता says कर्म is the cause of the creation. That means भगवान् can never create the world if he doesn't have the जीव's कर्म, as the medium as a means of creation. *By saying कर्म is the cause of the creation, the corollary we derive is भगवान् can never create a world even though he is omnipotent and omniscient, भगवान् can never create a world without the कर्म. Because if without कर्म भगवान् creates the world, भगवान् will be responsible for the inequality of the creation. भगवान् is not responsible for the inequality of the creation because भगवान् creates the world only with the help of कर्म, the कर्मs are unequal.* This the corollary number one: भगवान् can never create a world without the help of the कर्म.

Then what is the second corollary? If भगवान् requires कर्म, कर्म is generated by whom? कर्म is generated not by भगवान्, कर्म is generated by जीव that means भगवान् can never create a world without the help of कर्म means भगवान् can never create the world without the help of जीव. This message is very important. भगवान् can never create a world without the help of जीव. Therefore who is the creator of the world if somebody asks you, you should say भगवान् and जीव together contribute to the सृष्टि. ईश्वर and जीव together contribute to the सृष्टि. ईश्वर contributes through his omniscient and omnipotent, जीव contributes through कर्म. Therefore who creates? जीव ईश्वर द्वयम् सृष्टि कारणम्. Never blame ईश्वर never blame जीव. Either blame both of them or give credit to both of them. जीव also should take the credit. So what is the significance of the second line? केवलः ईश्वरः न सृष्टि कारणम् जीव सहित ईश्वरः सृष्टि कारणम्, or ईश्वर सहित जीवः सृष्टि कारणम्. This is the second corollary.

The third and the last corollary is therefore only both of them are अनादि. Both of them means जीव and ईश्वर. So ईश्वर with कारण प्रपञ्च and जीव with कारण शरीरम् both of them are अनादि, and both of them together create world. What is the definition of world? सूक्ष्म शरीरम् सूक्ष्म प्रपञ्च रथूल शरीरम् रथूल प्रपञ्च, both of them are the cause of the world. The definition of the world is कारण शरीरम् should not be defined as world because कारण शरीरम् is अनादि, कारण प्रपञ्च is also अनादि. Therefore कारण प्रपञ्च सहित ईश्वरः कारण शरीर सहित जीवः both of them are अनादि, the two produce the world and the world includes four factors सूक्ष्म शरीरम् रथूल प्रपञ्च रथूल

शरीरम् स्थूल प्रपञ्च, this four factored universe is created not by ईश्वर alone, I contribute the सृष्टि of this body. What is my contribution? कर्म. And what is ईश्वर's contribution? Omniscience and omnipotent. ईश्वर सङ्कल्प मात्रेण he creates with the help of my कर्म he creates this body. Therefore who creates जीव? Nobody can create जीव because जीव is अनादि. Until now I talked for ten minutes and I am asking the question who created the जीव, and you are thinking seriously for the answer! You should not immediately answer, nobody creates जीव because जीव is अनादि. Then when we talk about the creation of जीव, it is a mistake, we take the body as जीव and we talk about the creation of जीव wrongly. You can say body is created, you should never never say जीव is created. अनादि जीव and अनादि ईश्वर together create the सादि शरीरम् सादि means with a beginning. जीव is also not created, ईश्वर is also not created. Another two more important corollaries we will discuss. These topics are so nicely discussed in ब्रह्मसूत्र; those two also we will see and go to the श्लोक in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-03

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोऽद्वकये विसर्जः कर्मसाङ्गितः ॥ गीता ८-३ ॥

In this eighth chapter अर्जुन raised seven questions in the first two verses. And all the seven questions are अनुप्रूपाः, questions based on the teaching given in the previous chapter. When a question is independently it is called प्रश्नः, when it is asked based on the teaching before we call it अनुप्रूपाः. So seven अनुप्रूपाः अर्जुन asked. Five questions in the first verse, and two questions in the second verse. And कृष्ण started giving the answer in the third verse, wherein the first three questions are answered. What is ब्रह्म? What is अध्यात्मम्? And What is कर्म? And while defining कर्म कृष्ण makes a profound statement. He says कर्म is the cause of the creation. Normally we say ईश्वर is the जगत् कारणम् but peculiarly कृष्ण says कर्म is the जगत् कारणम्. Once you use the word कर्म it means जीवः because कर्म is associated only with जीव. ईश्वर doesn't have कर्म – पुण्यम् or पापम्. So by saying कर्म is जगत् कारणम्, कृष्ण indirectly says जीव is जगत् कारणम्. So naturally the question will come is ईश्वर the जगत् कारणम् which is popular or is जीव जगत् कारणम्? This is unique in the eighth chapter. For which we gave the answer in the last class I said it is based on the सप्तान्न ब्राह्मणम् of बृहदारण्यकोपनिषत् first chapter fifth ब्राह्मणम्, the answer given there is that ईश्वर and जीव together is the जगत् कारणम्. केवल ईश्वर can never create the

world. For केवल ईश्वर there is no necessity to create the world. And of course केवल जीव (जीव by himself) also can never create the world. Therefore ईश्वर जीव joint venture is creation. Because of this reason only we should note both of them are अनादि. We should very clearly note जीव is also अनादि, ईश्वर is also अनादि, अनादि जीव plus अनादि ईश्वर together is the cause of the creation which is a cyclic process.

अव्यक्तार्दीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ गीता २-२८ ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्ण च सम्प्रतिष्ठा ॥
गीता १५-३ ॥

अनादि ईश्वर has got कारण प्रपञ्च with him, अनादि जीव has got कारण शरीरम् with him. Therefore अनादि ईश्वर with अनादि कारण प्रपञ्च and अनादि जीव with अनादि कारण शरीरम्, this mixture is जगत् कारणम्. कारण प्रपञ्च contributes to the creation of सूक्ष्म प्रपञ्च and स्थूल प्रपञ्च, कारण शरीरम् contributes to the creation of सूक्ष्म शरीरम् and स्थूल शरीरम्.

Whenever we say जीव is created, we should note really speaking जीव is not created, it is only the स्थूल शरीरम् that is created, the creation of स्थूल शरीरम् we wrongly call it as जीव सृष्टि. Creation of स्थूल शरीरम् we wrongly call as जीव सृष्टि and it is figurative जीव सृष्टि, actually जीव is never created, because even before creation we all existed but not with this body but we all existed in our कारण शरीरम्. And this body was there in the कारण शरीरम् and this body was potentially present in the form of सञ्चित कर्म. You can go on and on and on and it

is a very big topic and one more topic and thereafter we will move on.

If जीव and ईश्वर together is the cause of the creation, how come in all the उपनिषत्^s we say ईश्वर alone was there, आत्मा वा इदमेक एवाग्र आसीत् ॥ ऐतरेयोपनिषत् १-१-१ ॥ ब्रह्म वा इदमेक एवाग्र आसीत् ॥ There was only one तत्पत् before the सृष्टि. एकम् एव अद्वितीयम् ॥ छान्दोब्योपनिषत् ६-२-१ ॥ There was only one how come the scriptures say? They should have said two – जीव and ईश्वर. For that our answer is जीव is not separately enumerated because in the कारण अवस्था before the creation of आकाश, वायु, etc., in the कारण अवस्था कारण प्रपञ्चम् and कारण शरीरम् are not distinctly experienced. कारण शरीर and कारण प्रपञ्च both were there but कारण शरीरम्, the micro cannot be separately experienced different from कारण प्रपञ्च, the macro. So micro macro difference can be experienced only after देश काल manifestation. मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् । श्रीदक्षिणामूर्ति स्तोत्रम् २ ॥ So micro macro difference is only after देश काल and before that micro macro were there, but they cannot be distinctly experienced, just as in our sleep we don't distinctly experience our सूक्ष्म शरीरम्, our स्थूल शरीरम्, व्यष्टि, समष्टि we don't experience any one of them. Therefore we enumerate ईश्वर only because all the micro जीवs are included in the ईश्वर.

And last one more point. If अनादि जीव and अनादि ईश्वर together is the जनत् कारणम्, what happens to your अद्वैतम्? There is अनादि जीव, there is अनादि ईश्वर, if you separately enumerate अनादि जीव and अनादि ईश्वर what happens to अद्वैत

तत्त्वम् if you ask, our answer is we never talk about अद्वैतम् from व्यावहारिक standpoint. In व्यावहारिकम् we never talk about अद्वैतम् in व्यावहारिक, in the field of माया there is always micro macro भेद is eternally there within व्यावहारिकम्. Before सृष्टि also at व्यावहारिक level micro macro भेद is there in potential form, after सृष्टि micro macro भेद will be there in active form, व्यक्त रूपेण or अव्यक्त रूपेण micro macro भेद will be there eternally in व्यावहारिक level, but what वेदान्त wants to teach us is behind this व्यावहारिक, in and through व्यावहारिक there is पारमार्थिक चैतन्यम् in which जीव जगत् ईश्वर भेद are मायाकल्पित. जीव जगत् ईश्वर भेद are in व्यावहारिक plane, all the three are मायाकल्पित. जीव is also मायाकल्पित, ईश्वर is also मायाकल्पित, जगत् is also मायाकल्पित. That is why उपशान्तजगज्जीवशिष्याचार्येश्वरभ्रमम् । स्वतः सिद्धमनाद्यनं परिपूर्णमहं महः ॥ अद्वैतमकरन्द २७ ॥

When ज्ञानम् comes a person negates all the following as अभ्रम्. What are they? जगत् जीव ईश्वर शिष्य आचार्य. All these are उपशान्तम्. उपशान्तम् means falsified, there will be no difference in experience, cognitively I understand they all have got only व्यावहारिक सत्यम्, this व्यावहारिक सत्यम् is existing in ब्रह्मन्, which is my Self. I am पारमार्थिक अधिष्ठानम् in which जीव जगत् ईश्वर and all these three are reveal the glory of माया. शङ्कराचार्य writes five verses on माया, the first verse is निरुपमनित्यनिरंशकेऽप्यखण्डे ॥ मायापञ्चकम् १॥ I am the अखण्ड चैतन्यम्. अखण्ड means जीव जगत् ईश्वर division is not there in me, निरुपमनित्यनिरंशकेऽप्यखण्डे मयि चिति सर्वविकल्पनादिशून्ये । In me which is free from all divisions

घटयति जगदीशजीवभेदम् this three-fold division is projected by त्वघटितघटनापटीयसी माया ॥ मायापञ्चकम् १॥ All these are corollaries of this one profound line of गीता eighth chapter third verse second line which we are seeing now. Now we will go to the भाष्यम्.

अक्षरं न क्षरति इति परमात्मा, ‘तस्य वा अक्षरस्य प्रशासने गार्गि’ [बृहदारण्यकोपनिषत् ३-८-९] इति श्रुतेः ।

The first question is तद् ब्रह्म किम्? What is that ब्रह्मन्? That ब्रह्मन् referred to is in the seventh chapter twenty-ninth verse second line. So what is that ब्रह्मन्? The answer is परमम् अक्षरम् ब्रह्म भवति. ब्रह्मन् is परमम् अक्षरम् – the supreme अक्षर. Now what is the meaning of the अक्षर here? शङ्कराचार्य? न क्षरति इति अक्षरम्. न क्षरति means that which can never be negated by वेदान्त प्रमाणम्. Even जीव, जगत् and ईश्वर are negated by वेदान्त प्रमाणम्, therefore they also come under only व्यावहारिक सत्यम् or मिथ्या, निर्गुण तत्त्वम् alone is वेदान्त प्रमाण आबाध्यम्. Therefore न क्षरति – that which is not negated by वेदान्त प्रमाणम् which is the परमात्मा तत्त्वम्. This अक्षर has been elaborately talked about in बृहदारण्यकोपनिषत्, one section is exclusively dedicated for this, therefore the section is called अक्षर ब्राह्मणम् बृहदारण्यकोपनिषत् third chapter eighth section. Therefore शङ्कराचार्य quotes that, ‘तस्य वा अक्षरस्य प्रशासने गार्गि’ [बृहदारण्यकोपनिषत् ३-८-९] That definition is given

अस्थूलमनण्वह्वमदीर्घमलोहितमस्तेहमच्छायमतमोऽवारवना
काशमसङ्गमरसमग्न्धमचक्षुष्कमश्चोत्रमवागमनोऽतेजस्कम
प्राणममुखममात्रमनन्तरमबाह्यम् ॥ बृहदारण्यकोपनिषत् ३-८-८

॥ Twenty-three negations are done to define अक्षरम् and that अक्षरम् here is called as ब्रह्मन्. And the word गार्णि is given here because that is the dialogue between गार्णि and याज्ञवल्क्या. इति श्रुतेः. Continuing;

ओऽकारस्य च 'ओमित्येकाक्षरं ब्रह्म' [गीता ८-१३] इति परेण विशेषणात् अग्रहणम् । परमम् इति च निरतिशये ब्रह्मणि अक्षरे उपपन्नतरम् विशेषणम् ।

So here a possible doubt may come and therefore शङ्कराचार्य raises that doubt and answers that question. ब्रह्मन् is defined as अक्षरम्. And the word अक्षर is famously known in the scriptures as अँकार also. Because अक्षर means alphabetic letter. अक्षर माला etc., when you say अक्षराभ्यास when we do for our children, what we do is we teach the alphabet only. So अक्षर means alphabetical letter and especially अँकार is called अक्षरम्. And ब्रह्मन् is defined as अक्षरम्, अक्षरम् means अँकार. Why cannot you take here also, ब्रह्मन् is अक्षरम् and अक्षरम् means अँकार? Not only that this particular meaning is employed by कृष्ण himself later in this chapter ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ॥ गीता ८-१३ ॥ In the thirteenth verse कृष्ण says ब्रह्म is अक्षरम् and अक्षरम् means अँकार. ओम् इति एक-अक्षरम् ब्रह्म. And कृष्ण says there at the time of death the उपासक should meditate upon God uttering अँकार, remembering the Lord and कृष्ण says अँकार is अक्षरम् ब्रह्म. Here also why can't you take अक्षरम् ब्रह्म as अँकार? Why do you go for निर्गुण तत्त्वम्? So शङ्कराचार्य says don't commit that mistake. Therefore he says 'ओमित्येकाक्षरं ब्रह्म' [गीता ८-१३] इति प्रमाणात् or इति वाक्यात्. इति वाक्यात् is understood.

So by using this statement ‘ओमित्येकाक्षरं ब्रह्म’ [गीता ८-१३] occurring in the thirteenth verse of this chapter, ओङ्कारस्य अब्रहणम् – ऊँकार should not be taken. So by using the thirteenth श्लोक as प्रमाण you don't take here the word अक्षरम् ब्रह्म as ऊँकार. So you have to rearrange the sentence properly otherwise it is a confusing sentence. ‘ओमित्येकाक्षरं ब्रह्म’ [गीता ८-१३] इति वाक्यं प्रमाणात् ओङ्कारस्य अब्रहणम् भवति. ऊँकार should not be taken based on the thirteenth verse. And why it should not be taken? For that he gives the logic. परेण विशेषणात् – because here the word अक्षरम् is qualified with an adjective which qualifying adjective is not there in the thirteenth verse. Therefore you note the presence of an adjective in this verse which is not there in the thirteenth verse. And what is that qualifying adjective? परमम् अक्षरम् that word is there in the third verse, that परमम् word is not there in the thirteenth verse. Then what is the expression? ओमित्येकाक्षरं ब्रह्म व्याहुरन् परमम् is not there. The word परमम् is an adjective which means supreme, the highest. परमम् is an adjective which is superlative degree, the greatest अक्षरम्, the supreme अक्षरम्, the transcendental अक्षरम्. And once the adjective परमम् is there should we take निर्गुणम् ब्रह्म as अक्षरम् or ऊँकार as the अक्षरम् if you ask ऊँकार doesn't deserve the adjective परमम् because is ऊँकार व्यावहारिक सत्यम् or पारमार्थिक सत्यम्? This fundamental doubt should not come. ऊँकार the syllable is never the supreme because it is only व्यावहारिक सत्य uttered इति शब्द रूपम् not ब्रह्मन्. Whereas ब्रह्मन् is पारमार्थिक सत्यम्. Therefore the परमम् विशेषणम् indicates that the अक्षरम् is not the शब्द रूप अक्षरम् but it is निर्गुण तत्त्व रूप अक्षरम्. Therefore

he says पेरेण विशेषणात्, here the word पेरेण means परमम् इति पेरेण, here also we should carefully note पेरेण is equal to परमम् इति पटेन विशेषणात् – the adjective is there. Therefore अब्रहणम्. After अब्रहणम् full stop. He explain that reason, परमम् इति च – the adjective परमम् can be used not for शब्द रूप ओँकार, it can be used for निरतिशये ब्रह्मणि – it can be employed only for निरतिशयम् ब्रह्म, that which is unsurpassable, the greatest. And the greatest here means पारमार्थिक सत्यम् alone deserves परम विशेषणम्. व्यावहारिक ओँकार doesn't deserve that. Therefore निरतिशये ब्रह्मणि अक्षरे उपपन्नतरम् विशेषणम् – the adjective is fitting proper. Therefore what is the conclusion? अक्षरम् ब्रह्म is not ओँकार, अक्षरम् ब्रह्म is निर्गुण चैतन्यम् only. Continuing;

तत्य एव परस्य ब्रह्मणः प्रतिदेहं प्रत्यगात्मभावः स्व-भावः । स्वभावः अद्यात्मम् उच्यते ।

The first question has been answered. What is ब्रह्मन्? ब्रह्मन् is the absolute reality. Now कृष्ण comes to second question what is अद्यात्मम्. For that कृष्ण's answer is **स्वभावः अद्यात्मम् उच्यते**. The word **अद्यात्मम्** used in the seventh chapter refers to **स्वभावः**. Again कृष्ण is confusing. कृष्ण's job is that only. Throughout the गीता he creates the problem. Perhaps the idea is कृष्ण wants a person to study the गीता under a गुरु only. Normally the word **स्वभाव** means the character of a person, the natural inclination of a person, सत्त्व रजस् तमोगुण composition of a person is called **स्वभावः**. It is used in local language also ‘his स्वभाव is like that’. Here कृष्ण uses the word **स्वभाव** not in that meaning. Then what is the meaning?

शङ्कराचार्य explains, तस्य एव परस्य ब्रह्मणः – when that absolute reality called ब्रह्मन्, प्रतिदेहम् भावः – when it resides in every physical body as the content of every body, प्रतिदेहम् means तत्सृष्ट्वा तदेवानुप्राविशत्. Brahman creates the universe, ब्रह्मन् creates all the bodies, and in each body ब्रह्मन् itself enters as it were, just like महाकाश, the all-pervading space ‘enters’ a pot as soon as the pot is created, as even pot is created the all-pervading space is available as the enclosed space, similarly, ब्रह्मन् is available as the enclosed Consciousness. That enclosed Consciousness is स्व-भावः. स्व means one’s own real nature, भावः means residing in the form of. So ब्रह्मन् residing as the real nature of every जीव in his body. So स्व refers to स्वरूपम्, भावः means अवस्थानम्. जीव स्वरूपात्मना अवस्थानम् स्वभावः. And when ब्रह्मन् is available all over it is called परम आत्मा. When the very same ब्रह्मन् is available within the body, it is called प्रत्यग् आत्मा. परमात्मा is outside and प्रत्यग् आत्मा is inside, महाकाश is outside and घटाकाश is inside. परमात्मा is called ब्रह्मन् and प्रत्यग् आत्मा is called स्व-भावः, अध्यात्मम् otherwise साक्षि चैतन्यम् इति अर्थः. Therefore स्वभावः साक्षि चैतन्यम् अध्यात्मम् उच्यते, it is called अध्यात्मम्. Now शङ्कराचार्य wants to give the definition of अध्यात्मम्?

आत्मानं देहम् अधिकृत्य प्रत्यगात्मतया प्रवृत्तं परमार्थ-ब्रह्म-अवसानं वस्तु स्वभावः अध्यात्मम् उच्यते अध्यात्मशब्देन अभिधीयते।

So साक्षि चैतन्यम् is called अध्यात्मम्. स्वभावः means साक्षि चैतन्यम्, साक्षि चैतन्यम् is called अध्यात्मम्. Why do you

name साक्षि चैतन्यम् as अध्यात्मम्? He says in the word अध्यात्मम् there are two components. आधि and आत्मम्. शङ्कराचार्य says in the अध्यात्मम्, the आत्मम् component refers to the body or शरीरम्. And आधि means connected to. So आधि means अधिकृत्य – connected to, आत्मम् means शरीरम्. So आधि आत्मम् means connected to the body, related to the body; by extension it means enclosed in the body. Connected to the body, related to the body which means enclosed in the body, the embodied one. अध्यात्मम् means the embodied one, the enclosed one, the circumscribed one, the clothed one, is called अध्यात्मम्. Therefore he says आत्मानम् is equal to देहम्, अधिकृत्य – connected to the body, प्रत्यगात्मतया, as the internally enclosed one, प्रत्यगात्मतया means as internally enclosed Self, प्रवृत्तम् means वर्तमानम्, whatever obtains, whatever is available as the enclosed Consciousness, in fact, whenever we use the word I, the word I refers to the enclosed Consciousness only. In fact, we do not understand that. Therefore प्रत्यगात्मतया प्रवृत्तम् वस्तु, वस्तु means that reality and शङ्कराचार्य adds another interesting note परमार्थ-ब्रह्म-अवसानम् – which alone is finally discovered as identical with परमात्मा, the enclosed Consciousness is that which is finally discovered; अवसानम् means finally discovered as the unenclosed all-pervading Consciousness. Because the difference between enclosed Consciousness and unenclosed Consciousness is only a seeming difference, there is no actual difference between the enclosed Consciousness and the unenclosed Consciousness. And that प्रत्यगात्मा is called स्वभावः. That स्वभावः, साक्षि चैतन्यम् is called अध्यात्मम्.

उच्यते. अध्यात्मम् उच्यते is in the मूलम् is equal to अध्यात्मशब्देन अभिधीयते – is referred to by the term अध्यात्मम्. अध्यात्मम्, स्वभावः, प्रत्यगात्मा, साक्षि चैतन्यम् – all these four words are identical, synonymous. अर्जुन may you note this, don't doze off. Because कृष्ण has got only one student and even if that fellow dozes off! So he should not doze off. Continuing;

भूत-भाव-उद्घवकरः – भूतानां भावः भूतभावः । तस्य उद्घवः भूतभावोद्घवः । तं करोति इति भूतभावोद्घवकरः, भूत-वरतु-उत्पत्तिकरः इति अर्थः । **विसर्गः**: विसर्जनं देवता-उद्देशेन चरुपुरोडाशादेः द्रव्यरस्य परित्यानः । सः एषः विसर्गलक्षणो यज्ञः कर्म-सांज्ञितः कर्मशब्दित इति एतत् । एतरमात् हि बीजभूतात् वृष्ट्यादिक्रमेण स्थावरजडगमानि भूतानि उद्घवन्ति ॥

Now शङ्कराचार्य goes to the second line of the उलोक. Here the third question is being answered. First two questions are over – ब्रह्म and अध्यात्मम्. Now the third question is what is कर्म, and the answer is **भूत-भाव-उद्घवकरः विसर्गः**: is the definition of कर्म. For that शङ्कराचार्य takes the compound **भूत-भाव-उद्घवकरः**. So three words are there. After that word we have to put an en dash, शङ्कराचार्य is splitting the compound and gives the meaning. भूतानां भावः is equal to भूतभावः. षष्ठी तत्पुरुष समास. So भूतभावः means भूतानां भावः, भावः means manifestation, अभिव्यक्तिः. भूत means all the living beings, you can include things also, beings also. So the manifestation of all the beings is called भूतभावः. Then तस्य उद्घवः is equal to भूतभावोद्घवः. That is also षष्ठी तत्पुरुष समास. These are all for grammar students. It contains two षष्ठी

तत्पुरुष समासः तस्य उद्घवः: means arrival of the manifestation of all the living beings. In fact, essentially arrival of the manifestation we need not say but कृष्ण has used that expression; arrival of manifestation means manifestation of all beings. Then **तं करोति इति** – whatever brings about such an event, whatever causes such an event, the cause of such an event is called **भूतभावोद्घवकरः**. The cause of such an event means the arrival of the manifestation of all the living beings. Then the next question is what causes that? So **तं करोति इति भूतभावोद्घवकरः** is equal to **भूत-वस्तु-उत्पत्तिकरः इति अर्थः**. **भूतभावः** he translates as **भूत-वस्तु**, **वस्तु** means manifestation only. **उद्घव** means **उत्पत्ति**. Therefore **भूतभावोद्घवकरः** means **भूत-वस्तु-उत्पत्तिकरः** which means whatever causes the arrival of the manifestation of all the living beings. In short, **जगत् कारणम् इति अर्थः** full stop.. Then what is that **जगत् कारणम्**? He says **विसर्जनः**. Again there is confusion. If you look at the dictionary **विसर्जनः**: means dropping, throwing, and even excretion process is called **विसर्जनः**. So what meaning should be taken? **शङ्कराचार्य** writes a commentary, therefore we are safe, otherwise there will be a problem. **शङ्कराचार्य** says **विसर्जनः** here means dropping. Dropping of what? Dropping of the oblations in **अग्निकृष्ण** during a **वैदिक याग**. In simple English oblation in a *Vedic* ritual is called **विसर्जनः**. By extension finally **विसर्जनः** means a *Vedic* ritual. Because only in a *Vedic* ritual we offer oblations. Therefore he says, **विसर्जनः** is equal to **विसर्जनम्**. And **विसर्जनम्** is equal to **देवता-उद्देशेन चरुपुरोडाशादेः द्रव्यस्य परित्यागः**. **परित्यागः** means offering or dropping into the **होमकुण्ड**. Of what? **द्रव्यस्य** means various

materials. And what are the materials used in the योग? You cannot choose your own things. चरुपुरोडाशादेः, चरु means a liquid material made out of various grains as prescribed in the वेदs. You cannot do anything you like. In English we call it as gruel is called चरु. पुरोडाश is another kind of solid material made like the cake, out of grains as prescribed by the वेदs. This small ‘vadai sized adai’ is called पुरोडाश. And these are also to be offered. शङ्कराचार्य gives these two examples, one is liquid material and another is solid material. So चरु, पुरोडाश etcetera. Etcetera means ghee, milk etc., are also there in अग्निहोत्र. द्रव्यस्य – various specifically or specially prepared materials when you drop in the आग्नि ritualistically. And not only we have to drop in the आग्नि everything has to be done exactly as prescribed in the वेदs. In the preparation of आग्नि also there are rules. All this we have seen in मुण्डकोपनिषत्. The type of होमकुण्ड and its size, how many bricks are to be used etc., are prescribed in the वेदs.

या इष्टका यावतीर्वा यथा वा । स चापि तत्प्रत्यवद्वाथोक्तं अथास्य
मृत्युः पुनरेवाह तुष्टः ॥ कठोपनिषत् १-१-१५ ॥

यमधर्म राजा taught all this to नविकेतस्. आग्नि has to be ritualistically prepared, they have to be dropped also in a ritualistic manner with स्वाहाकार. अग्नये स्वाहा. प्रजापतये स्वाहा, स्वाहा must be uttered. स्वाहा is supposed to be the wife of आग्नि. When you want to give to आग्नि you have to approach Mrs. आग्नि. That is why for any oblations or obligations, the people approach the minister through his wife. Uttering the word स्वाहा द्रव्यम् should be offered. At the time of utterance

of स्वाहा we have to mention the address and the name of the देवता to whom the oblations are offered. Because remember in *Vedic* ritual अङ्गि serves as a messenger. All things you know. In this context you should remember. When I am giving oblations to अङ्गि, अङ्गि will ask for the address. And since the name of the देवता is mentioned it is called देवता-उद्देश. So when याग is defined in पूर्व मीमांसा शास्त्र; the definition of a याग is देवता-उद्देशेन – uttering the name of the देवता along with स्वाहा. उद्देशेन means intending a particular देवता, अङ्गो – into the अङ्गि, द्रव्यस्य त्यागः यागः. देवता-उद्देशेन अङ्गो द्रव्यस्य त्यागः यागः. And there also they make a difference between याग and होम. One of them is remembering the देवता and saying this is for you. And you drop it. But it is not complete, when you offer देवता the देवता becomes the owner of that material you have offered. But that is not enough. That ownership of the देवता is complete only when you disown that material. If you don't disown that material it will become joint ownership. Therefore याग involves transferring the ownership and dropping my ownership. That is why after स्वाहाकार, we have to add स्वाहा अङ्गये इदम् न मम. अङ्गये इदम् is transferring the ownership, न मम is equally or more important. That is why पुरोहित will say please tell न मम, even when he gets दक्षिणा. Or else it will become joint ownership. And therefore देवता-उद्देशेन अङ्गो द्रव्यस्य त्यागः यागः. It is the classical पूर्वमीमांसा definition of a याग, शङ्कराचार्य is giving that definition here. देवता-उद्देशेन चरुपुरोडाशादेः द्रव्यस्य परित्यागः that is called यागः. After this put a full stop. सः एषः विसर्गलक्षणः यज्ञः – so this process of dropping or oblation which is popularly known

in वेदपूर्व भाग as यज्ञः or यागः and this *Vedic* यज्ञ or याग alone is **कर्म-संज्ञितः** – is called कर्म, when you asked what is कर्म. This याग alone is called **कर्म-संज्ञितः**. **कर्म-संज्ञितः** is in the मूलम् is equal to **कर्मशब्दित** is termed as कर्म.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-03 Continuing;

विसर्गः: विसर्जनं देवता-उद्देशेन चरुपुरोडाशादेः द्रव्यस्य
परित्यागः । सः एषः विसर्गलक्षणो यज्ञः कर्म-संज्ञितः कर्मशब्दित
इति एतत् । एतरमात् हि बीजभूतात् वृष्ट्यादिक्रमेण
स्थावरजडगमानि भूतानि उद्घवन्ति ॥

In this third verse Lord कृष्ण is answering the first three questions of अर्जुन and the third question is किम् कर्म, what is कर्म? and कृष्ण gave the answer भूत-भाव-उद्घवकरः विसर्गः कर्म-संज्ञितः. There the word विसर्गः शङ्कराचार्य was commenting. विसर्गः is equal to विसर्जनम् is equal to देवता-उद्देशेन चरुपुरोडाशादेः द्रव्यस्य परित्यागः. Offering various solid and liquid oblations into the fire and through the fire offered to various देवताIs. And सः एषः विसर्गलक्षणः यज्ञः कर्म-संज्ञितः – this वैदिक यज्ञा alone is called कर्म in verse three. कर्म-संज्ञितः is in the मूलम् is equal to संज्ञितः कर्मशब्दित इति एतत्. Then शङ्कराचार्य adds a note एतरमात् हि बीजभूतात् वृष्ट्यादिक्रमेण स्थावरजडगमानि भूतानि उद्घवन्ति. This line is based on a well-known मनुस्मृति श्लोक. In मनुस्मृति it is said it is only the याग performed they go to the आदित्य or सूर्य मण्डलम् and blessed सूर्य भगवान् the rains occur and from the rains all the things and beings are born. There is a श्लोक, अन्नौ प्रास्ताहुतिः सम्यगादित्यं उपतिष्ठते । आदित्याज्जायते वृष्टिर्वृष्टेनानं ततः प्रजाः ॥ मनुस्मृति ३-७६ ॥ The oblations which are offered into the अग्निं in the form of अष्ट पुण्यम् they will go and rise and reach सूर्य भगवान् आदित्यम्

उपतिष्ठते आदित्याज्जायते वृष्टिः – from सूर्य भगवान् that is because of the blessings of सूर्य भगवान् alone आदित्याज्जायते वृष्टिः, वृष्टिः means the rain and ततः वृष्टेरन्नम् – because of the rain alone अन्नम् is born, plenty of food. And ततः प्रजाः उत्पद्यन्ते – and from the अन्नम् alone which enters the parental body it will get converted into अन्नाद्वै प्रजाः प्रजायन्ते ॥ तौतिरीयोपनिषत् २-२-१ ॥ Therefore वृष्टेरन्नम् ततः प्रजाः. This is the मनुस्मृति श्लोक. This is in the shorter scale but if you analyze in the bigger scale the कर्म done by the entire humanity reaches भगवान् and भगवान् alone is responsible for the next सृष्टि at the macro scale. शङ्कराचार्य here referring to the micro scale creation. So एतरनात् हि बीजभूतात् कर्मणः, कर्म understood, from this वैदिक कर्म, बीजभूतात् – which is the seed or the root cause वृष्ट्यादिकमेण – through वृष्टि, वृष्टि means the rains, क्रमेण – मनुस्मृति उक्त मार्गेण, मनुस्मृति उक्त क्रमेण, स्थावरजड्गमानि भूतानि – all the living beings in the form of स्थावरम्, स्थावरम् means non-moving living beings, rocks will not come under living beings. Non-moving living being means trees and plants. So स्थावरम् means plant kingdom, and जड्गम means moving living beings, all the animals birds including human being, highly mobile with the mobile. They are called जड्गमानि. भूतानि उद्घवन्ति. Ans why does he write this line? भूत-भाव-उद्घवकरः word is there in the मूलम् that he is connecting. Upto this we saw in the last class. The अन्वय is, ब्रह्म परमम् अक्षरम् (भवति) । स्वभावः अध्यात्मम् उच्यते । भूत-भाव-उद्घवकरः विसर्गः कर्म-संज्ञितः (भवति) । Continuing;

Verse 08-04

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभूतं वर ॥ गीता ८-४ ॥

First I will give you the gist of the verse. In this verse कृष्ण is answering the next three questions of अर्जुन, viz., अधिभूतम् अधिदैवतम् and अधियज्ञः. He defines अधिभूतम् as the entire creation. क्षरः भावः means perishable creation that includes the perishable body also. The whole creation along with body is called अधिभूतम् because it is meant for living beings. भूतम् here means living beings. अधिभूतम् means that which is meant for living beings. The creation is meant for living beings because to exhaust the पुण्यपापम् alone भगवान् has given the universe. Even the3 body has been given only for exhausting our पुण्यपापम्. Therefore whatever has been produced for the sake भूतानि (living beings) is called अधिभूतम्. In short, the world is called अधिभूतम्. Then अधिदैवतम् is पुरुषः and here the word पुरुषः means हिरण्यगर्भः. We have to carefully note. The word पुरुषः has several meanings, body is also called पुरुषः, जीवात्मा is called पुरुषः, परमात्मा is called पुरुषः, every male is called पुरुषः. And in this context none of the meanings should be taken. Here the word पुरुषः means हिरण्यगर्भः. And the word अधियज्ञः means ईश्वर. And what is difference between हिरण्यगर्भ and ईश्वर? समष्टि सूक्ष्म शरीर अभिमानि is हिरण्यगर्भ, समष्टि कारण शरीर अभिमानि is ईश्वर. हिरण्यगर्भ is the eldest son of ईश्वर. In Puranic language ईश्वर is विष्णु and हिरण्यगर्भ is ब्रह्मा. From विष्णु's naval ब्रह्माजि

appeared. That ब्रह्मा is हिरण्यगर्भ only. So this is the gist, now we will go to the भाष्यम्.

अधि-भूतं प्राणिजातम् अधिकृत्य भवति इति । कः असौ? क्षरः क्षरति इति क्षरः विनाशी । भावः यत्किञ्चित् जनिमत् वस्तु इति अर्थः ।

अधि-भूतम् is the first word, is equal to प्राणिजातम्. अधिकृत्य भवति, अधि means अधिकृत्य भवति means related to, connected to, भूतम् means प्राणिजातम्. So the word भूतम् also we should note the context. पञ्चभूतs are also called भूता, here the word भूतम् has no connection with the elements, भूतम् means प्राणि. And not one प्राणि but प्राणिजातम्, जातम् means समूहः or the multitude. So world is that which is connected to the multitude of living beings. Why are we using this expression? The जीव is born because of the कर्म of the जीव. The world is born because of the कर्म of the जीव himself. Therefore the world is called जीव related. Therefore अधि-भूतम्, अधि-भूतम् means अधिजीवम् इति अर्थः. प्राणिजातम् अधिकृत्य भवति इति अधि-भूतम्. And कः असौ? – what is that अधि-भूतम्? क्षरः भावः, क्षरः is in the मूलम्, is equal to क्षरति इति क्षरः. Then is equal to विनाशी. The derivation of the क्षरः is क्षरति that which perishes. Therefore शङ्कराचार्य writes विनाशी. क्षरति विनश्यति इति क्षरः विनाशी. भावः is equal to यत्किञ्चित् जनिमत् वस्तु. It means any entity, वस्तु means entity. So it can be sentient entity or insentient entity. जनिमत् – which has got उत्पत्ति or origin. Any sentient or insentient entity which has got a beginning is called भावः. And what is that? Every physical body is जनिमत् वस्तु. Therefore this also

comes under **क्षरः भावः**: And inert materials like mic, rock, etc., that is also insentient entity but it has got a beginning and therefore it has got an end, therefore all of them will come under **क्षरः भावः**. Therefore **अधिभूतम् इति अर्थः** – this is the meaning. Continuing;

पुरुषः पूर्णम् अनेन सर्वम् इति, पुरि शयनात् वा पुरुषः आदित्य-अन्तर्गतः हिरण्यगर्भः, सर्वपाणिकरणानाम् अनुग्राहकः । सः अधि-देवतम् ।

पुरुषः is in the मूलम्, is equal to पूर्णम् अनेन सर्वम् इति – that which fills up everything, that which is all-pervading is called **पुरुषः**. Who is all-pervading? **हिरण्यगर्भ** is all-pervading, therefore he is called **पुरुषः**. Or there is a second definition also. **पुरि शयनात् वा पुरुषः** – the one who resides within something. What is that something? **आदित्य मण्डलम्**, **हिरण्यगर्भ** is supposed to reside in the solar disc. ध्येयः सदा सवितृमण्डलमध्यवर्ती. Generally **हिरण्यगर्भ** is the one who is located in the सूर्य मण्डलम् for the sake of meditation. Really speaking **हिरण्यगर्भ** is all-pervading, that all-pervading **हिरण्यगर्भ** is generally invoked in सूर्य मण्डलम्. Therefore सूर्यमण्डलम् is called **पुरि** and in the सूर्य मण्डल **पुरि हिरण्यगर्भ** is residing, therefore he is called **पुरुषः**. **पुरि सूर्य मण्डले शयनात् पुरुषः**: This is the second derivation. **पुरुषः** is equal to **आदित्य-अन्तर्गतः हिरण्यगर्भः** – the **हिरण्यगर्भ** तत्त्वम् who is in the आदित्य. That is why in तैतिरीयोपनिषद् also various आनन्दस are graded मनुष्य आनन्द, मनुष्य गन्धर्व आनन्द, देव गन्धर्व आनन्द. The highest आनन्द is said to be ब्रह्मानन्द which is **हिरण्यगर्भ** आनन्द. That word ब्रह्मानन्द in तैतिरीयोपनिषद्

refers to हिरण्यगर्भ आनन्द and not निर्गुण ब्रह्म. And later the उपनिषत् talks about the location of the lowest मनुष्य आनन्द and the highest हिरण्यगर्भ आनन्द in the famous महावाक्यम्, स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैतिरीयोपनिषत् ३-१०-६ ॥ स यश्चायं पुरुषे is मनुष्य आनन्द, in the मनुष्य and यश्चासावादित्ये is हिरण्यगर्भ आनन्द which is located in आदित्ये. From that it is very clear आदित्य is the location of हिरण्यगर्भ आनन्द. And therefore हिरण्यगर्भः. What is that job हिरण्यगर्भ? सर्वप्राणिकरणानाम् अनुग्राहकः – हिरण्यगर्भ alone blesses the function of all the seventeen organs of सूक्ष्म शरीरम्. And that is why in the eighteenth chapter of गीता,

अधिष्ठानं तथा कर्ता करणं च पृथग्निवधम् ।
विविधाश्च पृथक्क्वेष्टा दैवं चैवात्र पञ्चमम् ॥ गीता १८-१४ ॥

There शङ्कराचार्य comments दैवम् is हिरण्यगर्भ Without the blessings of हिरण्यगर्भ the eyes cannot see, the ears cannot hear, etc. And then the next point is हिरण्यगर्भ also doesn't bless the sense organs directly but through various देवताः. Through ज्ञानेन्द्रिय देवताः हिरण्यगर्भ blesses ज्ञानेन्द्रियम्, through कर्मेन्द्रिय देवताः हिरण्यगर्भ blesses the कर्मेन्द्रियम्, through अन्तःकरण देवताः हिरण्यगर्भ blesses the अन्तःकरणम्. Thus one हिरण्यगर्भ has got so many देवताः to bless so many organs and since one समस्ति हिरण्यगर्भ is associated with many देवताः हिरण्यगर्भ gets another title आधि-देवतम्, it means the one who has connection with several देवताः. That is why in the कठोपनिषत् हिरण्यगर्भ is described अदितिः देवतामयी ॥ कठोपनिषत् २-१-७ ॥ So हिरण्यगर्भ is the head of several देवताः put together. Therefore he is called आधि-देवतम् and through

several देवताः what benefit we get is each organ is blessed by one देवता. That is why in शान्तिपाठ भद्रम् कर्णोभिः शृणुयाम् देवाः । Why देवाः in plural number? I want each देव to bless each organ. In the class if the eyes don't work you cannot read the book, the eyes work but ears don't work you cannot hear the talk. Therefore all देवाः put together is one हिरण्यगर्भः. Therefore नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षाम् ब्रह्मासि । Anyway beautiful concept is हिरण्यगर्भः and आधिष्ठान देवताः. Therefore he says सर्वप्राणिकरणानाम् अनुग्राहकः – he is the blessing principle of all the instruments, करणम् means organs or instruments of all the प्राणाः. And according to the शास्त्रं the देवताः are not located in the heaven, the देवताः component is there in our body itself. सूर्य देवता अंशः is supposed to be residing in the चक्षुः गोलकम्, at the time of death from the चक्षुः गोलकम् सूर्य देवता अंशः will travel back to सूर्यः. And when we get another body in the next जन्म सूर्य देवता sends a portion of its शक्तिं in the next physical body. Thus remember सूर्य देवता is not far away, a portion is there in every body in the class. So after अनुग्राहकः full stop. सः आधि-देवतम् – and this हिरण्यगर्भः alone is called आधिदेवतम्. Continuing;

अधि-यज्ञः: सर्वयज्ञाभिमानिनी देवता विष्वाख्या, ‘यज्ञो वै विष्णुः’ [तौतिरीय संहिता १-७-४] इति श्रुतेः । सः हि विष्णुः अहम् एव । अत्र अस्मिन् देहे यः यज्ञः तस्य अहम् आधियज्ञः । यज्ञो हि देहनिर्वर्त्यत्वेन देहसमवायी इति देहाधिकरणो भवति, देह-भूतां कर ॥

The next word in the मूलम् is **आधियज्ञः**: which is the sixth question of अर्जुन. We have to travel along with अर्जुन,

this is answer to the sixth question, **अधियज्ञः** is equal to सर्वयज्ञाभिमानिनी देवता, देवता means the divine principle which identifies with or which is the witness of all the याङ्गs performed by all the यजमान्‌s. Literally अभिमानिनी means identifying with, and here identification is witnessing, साक्षि भावः, अध्यक्ष भावः, that is why भगवान् is called कर्म अध्यक्षः,

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ श्वेताश्वतरोपनिषद् ६-११ ॥

कर्माध्यक्षः is called सर्वयज्ञ अभिमानिनी देवता. Who is that देवता? कृष्ण says विष्णु आख्या देवता – and that देवता is named विष्णु, so भगवान् विष्णुः is **अधियज्ञः**. And that is why in विष्णु सहस्रनाम,

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥ यज्ञभूद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः । यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ श्रीविष्णुसहस्रनामस्तोत्रम् १०५ ॥

How many यज्ञs you see! So यज्ञ is connected with विष्णु. What is the प्रमाणम्? He gives the श्रुति प्रमाणम्, विष्णु सहस्रनाम also we can quote. शङ्कराचार्य gives श्रुति प्रमाणम्, ‘यज्ञो वै विष्णुः’ [तैतिरीय संहिता १-७-४] So विष्णु is none other than यज्ञ, here we can take both meanings. He is the साक्षि of the यज्ञ, and He is यज्ञ itself. So how can भगवान् be both यज्ञ साक्षि and यज्ञः? It is very simple, भगवान् is everything

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्मान्नो ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ गीता ४-२४ ॥

Therefore कर्म is also भगवान्, कर्म साक्षि is also भगवान्. So यज्ञः is यज्ञ अभिमानिनी देवता अपि विष्णुः एव. Who is that विष्णुः if you ask कृष्ण says that विष्णु is none other than I myself आर्जुन, who am now your driver. So remember the whole thing is occurring in कुरुक्षेत्र battle and आर्जुन is standing and कृष्ण is the driver and कृष्ण says I, your driver am none other than the अवतार of भगवान्.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंरक्षापनार्थाय ॥
गीता ४-८ ॥

Therefore सः विष्णुः अहम् एव – so I alone am that विष्णुः who is the father of हिरण्यगर्भ. So विष्णु is the father हिरण्यगर्भ, i.e., ब्रह्मा. So after अहम् एव full stop. And where am I located will be the question. The location of भगवान् is pointed out, don't imagine भगवान् sitting in वैकुण्ठ, milky ocean etc. He says I am in your very body. Therefore आत्र is in the मूलम् is equal to अस्मिन् देहे – in this very body. And what am I doing in your body? What is my job? यः यज्ञः तस्य अहम्, यः यज्ञः means whatever कर्म is taking place, so in the body whatever कर्म is taking place. And especially here what कर्म is meant? यज्ञ कर्म that a person is performing, तस्य – connected to that यज्ञ as the साक्षि; साक्षि we have to supply, तस्य साक्षि अहम् – I am witnessing every याग that the human being is performing. You should note याग is only a representative कर्म, not only याग कर्म but any कर्म that anybody is doing, I reside in their body and witness and register in my computer.

ईश्वरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति ।
आमयन्सर्वभूतानि यन्त्राखण्डानि मायया ॥ गीता १८-६१ ॥

And at the right time I give the कर्मफलम् also. So after तस्य अहम् अधियज्ञः full stop. And here he gives the explanation. भगवान् has to reside in the body of the people because भगवान् has to witness the कर्म because he is कर्मफलदाता. Since I am कर्मफलदाता, I have to witness all the कर्मs and since I have to witness all the कर्मs, I have to reside in the body, because in the body alone all the कर्मs are taking place. That is the logic given. So यज्ञः हि – since कर्मs are देहनिर्वर्त्यत्वेन – are performed by the body, in the body, since यज्ञ or any कर्म is performed by the body, therefore देहसमवायी – कर्म is associated with the body. समवायी means integrally connected, inseparably connected. So unlike my books. Suppose I talk about my book and my speech, what is the difference between the book and speech? Both are mine because I say this is my book, and this is my speech. What is the difference between book and speech? In तर्क शास्त्र they will say book has got संयोग सम्बन्ध. And speech has got समवाय सम्बन्ध. Book and me have got संयोग सम्बन्ध and book and my speech have got समवाय सम्बन्ध. Ok what is the difference? I can leave the book in the class and go home. So here the relationship is you can separate the book and me, and I can be in one place and the book can be in another place. Whereas you cannot separate me and my speech. If I can separate the speech from me, and give speech alone in the class, what is the advantage? I can stay at home and I will send the speech. But that is not possible because कर्म and कर्ता always have समवाय सम्बन्ध. And therefore शङ्कराचार्य uses a तर्क शास्त्र word, देहसमवायी इति therefore देह-अधिकरणः भवति – therefore कर्म is always associated with the body only.

Therefore if भगवान् has to watch the कर्म, भगवान् has to reside in the body. And therefore अधि-यज्ञः is in the body. हिरण्यगर्भ is in the आदित्य मण्डल, अधि-यज्ञः is in the body. Then देह-भूतां कर is addressing अर्जुन. देहभूत् means any जीव. Any प्राणि is called देहभूत्. Why any प्राणि is called देहभूत्? That which holds, possesses a body. So देहभूत् means possessor of a body, an embodied one. And who is an embodied one? Every living being is an embodied one and कर means a greatest one. Therefore देह-भूतां कर means अर्जुन you are one of the greatest among living beings. A great human being that is the idea. देह-भूताम् मध्ये निर्धारिनो षष्ठी. हे कर, श्रेष्ठ, श्रेष्ठ पुरुषः, so that अर्जुन's ego is boosted a little bit. Everybody requires glorification. With this six questions have been answered. The अन्वय is, हे देह-भूताम् वर! अधिभूतम् क्षरः भावः (भवति) | पुरुषः च अधिदैवतम् (भवति) | अहम् एव अत्र देहे अधियज्ञः (भवामि) |

One of the subcommentators I had mentioned his name before, रामराय कवि is a great subcommentator who has written a commentary on शङ्कराचार्य's commentary and he does two jobs, one is very elaborately explains शङ्कराचार्य's भाष्यम्. आनन्दगिरि has also written a subcommentary for गीता भाष्यम्. So for गीता भाष्यम् two subcommentaries are available आनन्दगिरि's and रामराय कवि's. आनन्दगिरि's subcommentary is very very brief. Whereas रामराय कवि's subcommentary is diagonally opposite and very very elaborate, for this लोक he has written several pages even though we feel nothing is there. And he does two jobs. One is elaborating शङ्कराचार्य's भाष्यम् and the other is a critical analysis of शमानुजाचार्य's विशिष्टाद्वैत भाष्यम्. He has very elaborately

analyzed रामानुज and very very powerfully criticizes and sometimes he uses a very strong language also. Thus there is an elaborate and critical analysis of रामानुजाचार्य's भाष्यम्. So the word विसर्गः, for example, we have taken as offering oblations into the अग्निं. रामानुजाचार्य has taken विसर्ग as स्त्री पुरुष संयोगः and conception of a child. गर्भादान संस्कार he has taken as विसर्ग because through गर्भादानम् alone भूत-भाव-उद्घवकरः, because भूत-भाव-उद्घवकरः विसर्गः कर्म-संज्ञितः means कर्म is nothing but the conjugal union. So रामराय कवि wants to analyze whether that meaning must be taken or this meaning must be taken. And he criticizes that and I don't want to enter into that topic. That is an aside note. In addition to that he makes a point saying that of the six topics ब्रह्म, अध्यात्मम्, आधिदैवतम् and आधियज्ञः all these four are four different names of one and the same चैतन्यम् only. One Consciousness alone is named by four names from four different angles. ब्रह्मन् is the name of pure Consciousness by itself; निर्गुण चैतन्यम् is called ब्रह्मन्. And what is अध्यात्मम्? The very same all-pervading Consciousness enclosed within individual body is called अध्यात्मम्. अध्यात्मम् is the name of not the body, the same Consciousness is called अध्यात्मम् enclosed within the body. The very same Consciousness is called आधिदैवतम् when it is enclosed within समष्टि सूक्ष्म शरीरम् or सूक्ष्म प्रपञ्च. अध्यात्मम् is individual body, आधिदैवतम् is समष्टि सूक्ष्म प्रपञ्च उपहित चैतन्यम्. Therefore आधिदैवतम् is also the name of Consciousness only but enclosed in a different container. And what is आधियज्ञः? That is also the same चैतन्यम् only but enclosed within not individual body, not सूक्ष्म प्रपञ्च but समष्टि कारण प्रपञ्च

उपहितम् चैतन्यम्. So व्यष्टि शरीर उपहितम् चैतन्यम्, सूक्ष्म प्रपञ्च उपहितम् चैतन्यम्, कारण प्रपञ्च उपहितम् चैतन्यम्; the containers are different but the content is one चैतन्यम्. That चैतन्यम् is called अध्यात्मम्, अधिदैवतम् and अधियज्ञम्. Therefore all these three are called सोपाधिक चैतन्यम् and ब्रह्मन् is called निरुपाधिक चैतन्यम्. One निरुपाधिक चैतन्यम् and three सोपाधिक चैतन्यम्_s that is how four words have come.

That is why in the seventh chapter कृष्ण said,

ते ब्रह्म तद्दितुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ गीता ७-२९ ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ॥ गीता ७-३० ॥

If you know one चैतन्यम् you have understood four things because all these four are names of one चैतन्यम् only from four different angles. Just by looking at a person I can understand husband, son and father because one person himself is called husband from wife's standpoint, son from the father's standpoint and father from son's standpoint; एक चैतन्य ज्ञानेन ब्रह्म अध्यात्म अधिदैव अधियज्ञ चत्वारि ज्ञानानि युगपत् भवन्ति एक विज्ञानेन सर्व विज्ञानम् भवति. This is a note from रामराय कवि. Continuing;

Verse 08-05

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्गावं याति नास्त्यत्र संशयः ॥ गीता ८-५ ॥

First I will give you the gist of the लोक. कृष्ण has answered six questions in two लोकs. The seventh question कृष्ण wants to answer very elaborately, therefore from लोक

number five upto the end of the chapter, i.e., the twenty-eighth श्लोक, total twenty-four verses are answer to the seventh question. The seventh question is how to remember God at the time of death.

Why should one remember God at the time of death? Why should we remember God at the time death? Because by remembering God at the time of death a person will merge into God. कृष्ण wants to give a very important law of Hinduism. What is the law? The next जन्म will be determined by the last thought of the current जन्म. Is this in the case of a ज्ञानि or an अज्ञानि? So we have add a clause in this class. Because in this class all of us are ज्ञानिः with no rebirth at all. In the case of अज्ञानि the next जन्म will depend upon the last thought, in the case of a ज्ञानि there is no next जन्म. Therefore कृष्ण says in this श्लोक whoever drops the body remembering Me, सः मत् आत्म याति – whoever drops the body remembering Me will merge into Me after death. अत्र न संशयः – there is no doubt at all. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-05 Continuing;

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्गावं याति नास्त्यत्र संशयः ॥ गीता ८-५ ॥

Upto the fourth verse Lord कृष्ण answered all the six questions of अर्जुन and now from the fifth verse onwards upto the end of this chapter कृष्ण is answering the seventh and final question of अर्जुन regarding the method of remembering the Lord at the time of death and the attainment of क्रममुक्ति as the result of that remembrance. This is going to be the topic from this verse onwards. उपासक's क्रममुक्ति is going to be talked about. And we saw the gist of the verse in the last class that अन्त-काले – at the time of death the उपासक remembers ईश्वर and as a result of that he attains ईश्वर भावम्. कृष्ण doesn't use the word क्रममुक्ति but we should understand मत् भावम् refers to क्रममुक्ति. There are some other commentators who point out that this verse can be applied for a ज्ञानि also with a slight modification because ज्ञानि also remembers the Lord at the time of death as a result of निर्दिध्यासनम् that he has practiced. The उपासक remembers सगुण ईश्वर. As a result of his उपासनम् ज्ञानि remembers the निर्गुण ईश्वर as a result of his निर्दिध्यासनम् because both have practiced long meditation. And as a result of सगुण स्मरणम् उपासक attains क्रममुक्ति, while as a result of निर्गुण स्मरणम् a ज्ञानि attains विदेहमुक्ति, therefore मत् भावम् can be either क्रममुक्ति or विदेहमुक्ति. स्मरणम् can be either सगुण स्मरणम् or निर्गुण स्मरणम् and the

candidate can be उपासक or ज्ञानि. The only difference is the उपासक has an anxiety, while ज्ञानि doesn't have any anxiety at all. Even though this श्लोक can be interpreted in both ways, we should note that primarily this श्लोक refers to उपासक only because all the following verses are talking about उपासक and क्रममुत्तिर् only. Now we will read the भाष्यम्.

**अन्तकाले च मरणकाले माम् एव परमेश्वरं विष्णुं स्मरन् मुवत्वा
परित्यज्य कलेकरं शरीरं यः प्रयाति गच्छति, सः मङ्गावं वैष्णवं
तत्वं याति । न अस्ति न विद्यते अत्र अस्मिन् अर्थे संशयः —
'याति वा न वा' इति ॥ ८-५ ॥**

अन्तकाले is in the मृत्युम्, is equal to **मरणकाले** – at the time of death, the उपासक is understood, **माम् एव परमेश्वरं विष्णुं स्मरन्** – the उपासक remembers Me only and when कृष्ण says Me it refers to भगवान् सगुण ईश्वर. Therefore **माम् एव** is equal to **परमेश्वरं विष्णुम्**. So शङ्कराचार्य doesn't want to differentiate **विष्णु** and **परमेश्वर**, there is only one सगुणम् ब्रह्म symbolized in **विष्णु** form or शिव form, any form we can use as a symbol but the remembrance is of totality, symbols can be many but the totality can be only one. Therefore **परमेश्वरं विष्णुं स्मरन्** – remembering. So this is a सूत्र श्लोक we should remember, each word of this श्लोक is going be elaborated later. How to remember the Lord at the time of death, how to practice प्राणायाम, how to withdraw all the sense organs, how to utter the word ॐ etc., the विवरणम् of this one word **स्मरन्** we will get later. Therefore this श्लोक must be understood as सङ्क्षेप श्लोक or सूत्र श्लोक which कृष्ण Himself will elaborate later. Therefore **स्मरन्** – remembering, remembering is उपासनम्

कृप्नं and remembering the Lord मुक्त्वा – this person drops, मुक्त्वा is in the मूलम् is equal to परित्यज्य, renouncing कलेवरम् is in the मूलम् is equal to शरीरम् that too स्थूल शरीरम् because सूक्ष्म शरीरम् we are not going to drop here, this उपासक carries. Therefore here the word कलेवरम् refers to only स्थूल शरीरम्, यः उपासक प्रयाति – the उपासक leaves or departs, प्रयाति is equal to गच्छति – he travels. So what is the meaning of the word he when you use the word travels? Very careful. Whenever we talk about a dead person travelling, the pronoun he must be understood, it doesn't mean the body because body will not travel, it will lie there and he cannot mean आत्मा also because आत्मा unfortunately cannot travel anywhere. Therefore the word he means something other than the body and आत्मा. What is that something? You should not ask me, these are all fundamental तत्त्वबोध topic, that something means सूक्ष्म शरीरम् plus कारण शरीरम् plus reflected Consciousness, which is called the अहङ्कार, the invisible अहङ्कार of the उपासक travels. And you don't ask why I don't see it, I have used an adjective invisible अहङ्कार consisting of विद्याभास सहित सूक्ष्म कारण शरीर द्रयम् प्रयाति, carrying all the उपासन पुण्यम् loads and loads of पुण्यम् acquired through उपासन with that it travels. And what happens to that traveler? यः मद्भावं याति, मद्भावम् is equal to वैष्णवं तत्त्वम्, it means ब्रह्म तत्त्वम् याति – he merges into ब्रह्मन्. This is also सूत्र वाक्यम् explanation will come later. He will not directly merge into ब्रह्मन्, he will travel through शुक्ल गति and attain ब्रह्मलोक and there he has to attend classes and get उपदेशम् from ब्रह्माजि 'तत्त्वमसि', etc. There from सगुण ईश्वर the उपासक will

understand निर्गुणम् ब्रह्म as सोऽहम् ब्रह्म अस्मि, and thereafter he will become a जीवन्मुक्त in ब्रह्मलोक and continue as a जीवन्मुक्त until ब्रह्माजि likes. At the महाप्रलयम् along with ब्रह्माजि the जीवन्मुक्त उपासक in ब्रह्मलोक will attain विदेहमुक्ति. All these are contained in one word **मृद्गावं याति**. And thereafter **न अस्ति न विद्यते अत्र संशयः, संशयः** means there is no doubt. Why should कृष्ण say this? Because the whole thing is the event that has to happen after death, after death it will happen or not we have no control, even while living our plans are going haywire, so our plans even when we are alive we are not able to implement, after death all this will happen or not what is the guarantee if you ask कृष्ण says because you are not involved, therefore there will be no mess, because after death everything happens is controlled not by the जीव, after death all the journeys are taken over by various देवताः. If you remember ब्रह्मसूत्र क्रममुक्ति प्रकरणम् how fourteen stations are talked about and how each देवता carries the उपासक from one station to another, and hands over to the next देवता, therefore the उपासक's posthumous journey is implemented by देवताः and not by the freewill of the उपासक. And since you are not involved things will go orderly and only when you poke your nose there only smoke comes. Therefore **कैष्णवं तत्वं याति न संशयः**: And with regard to what? **अत्र, अत्र** is in the मूलम्, is equal to **अस्मिन् अर्थे, विषय सप्तमी**, in this regard. **संशयः न अस्ति** is in the मूलम्, is equal to **न विद्यते**. शङ्कराचार्य doesn't have much to write here and therefore he writes **अस्ति** is equal to **विद्यते**. What type of doubt is possible? Even the doubt he is presenting within inverted comma **याति वा**

न वा – whether he will get क्रममुक्ति or not may you not have any such doubt, क्रममुक्ति is definite for उपासक. The अन्तर्याम् is, अन्त-काले च माम् एव स्मरन्, कलेवरम् मुक्त्वा यः प्रयाति, सः मत् भावम् याति । अत्र संशयः न अस्ति । Continuing;

Verse 08-06 Introduction;

न मट्टिष्य एव अयं नियमः । किं तर्हि? —

In the following verse कृष्ण is going to present the idea itself in the form of a general rule. ईश्वर स्मरणेन ईश्वर भावम् गच्छति is a specific rule but this is a result of a general rule. And what is the general rule? यत्किञ्चित् भाव स्मरणेन यत्किञ्चित् भाव ऐक्यम् गच्छति. It is not only with regard to ईश्वर, देवता स्मरणेन देवता भावम् गच्छति, wife स्मरणेन next जन्मनि wife भावम् गच्छति. Therefore the general rule is whatever पदार्थ we remember that पदार्थ we become. The *Puranic* example is जडभरत remembering the deer जडभरत was born as a deer. मूर्ण स्मरणात् मूर्ण भावः. This general rule कृष्ण is giving here. And therefore शङ्कराचार्य introduces अयं नियमः – this rule that ईश्वर स्मरणेन ईश्वर भावम् गच्छति इति नियमः, न मट्टिष्य एव – is not with regard to ईश्वर स्मरणम् only, but it is with regard to any other विषय स्मरणम् also. So न मत् विषयः एव – is not with regard to ईश्वर स्मरणम् only. Then what is the general rule? That is given in the श्लोक, we will read.

Verse 08-06

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्वावभावितः ॥ गीता ८-६ ॥

I will give you the gist of the उलोक. In the first half कृष्णa mentions the general rule, whatever be the object thought at the time of death the person will be born in that particular form. That is the general rule He says. Then in the second line He mentions another important rule that if a person wants to remember God at the time of death it is possible only under one condition, he must have remembered the Lord throughout his life then alone ईश्वर वासना will go to the sub-conscious mind, because the remembrance at the time of death is not governed by the conscious mind. But it is governed by sub-conscious mind, because in old age conscious mind is weaker and sub-conscious mind is stronger, even in young age it is like this but in old age this rule is hundred percent true. In old age sub-conscious is stronger and conscious mind is weaker. Therefore if you want to remember God at the time of death, sub-conscious mind should cooperate and sub-conscious mind वासना is you have to add, whatever वासना we add that will come at the time of death. If I remember family only throughout the life, grandchild, wife and husband if that only I remember family वासना will be inside, मरणकाले family's मरणम् will be dominant and if you want ईश्वर स्मरणम् do you duty to the family, but let your स्मरणम् be ईश्वर. Family duty with ईश्वर स्मरणम् is the job of उपासक. Therefore सदा तत् भाव-भावितः – do family duty but create ईश्वर वासना, like adding to the bank deposit similarly add ईश्वर वासना deposit every day. Therefore सदा – constantly.

मत्त्विता मद्दतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यान्ति च रमन्ति च ॥ गीता १०-४ ॥

The उपासक has to generate ईश्वर वासना. This is the important rule of the second line. So rule number one अन्तकाल ईश्वर स्मरणम् will give क्रममुक्ति and the rule number two is सर्वकाल ईश्वर स्मरणम् alone will lead to अन्तकाल ईश्वर स्मरणम्. अन्तकाल family स्मरणम् will lead to अन्तकाल family स्मरणम्. You can decide what you want. Now we will read the भाष्यम्.

यं यं वा अपि यं यं भावं देवताविशेषं स्मरन् चिन्तयन् त्यजति परित्यजति अन्ते प्राणवियोगकाले कलेवरं तं तम् एव स्मृतं भावम् एव एति न अन्यं कौन्तेय, सदा सर्वदा तद्-भाव-भावितः - तस्मिन् भावः तद्वावः । सः भावितः स्मर्यमाणतया अभ्यरतः येन सः तद्वावभावितः सन् ॥ ८-६ ॥

यं यं वा अपि भावम्, भावम् is equal to **देवताविशेषम्**, here he takes **भाव** as any particular देवता in the case of उपासक. But it can be applied to any other living being also as in the case of जडभरत. Therefore **भावम्** refers to anyone but here the context being उपासन, शङ्कराचार्य translates **भाव** as **देवताविशेष** – a particular देवता. **स्मरन्** is in the मूलम्, is equal to **चिन्तयन्** – thinking of or meditating upon, **त्यजति** is equal to **परित्यजति** – a person drops, **अन्ते** is equal to **प्राणवियोगकाले**, **अन्ते** literally means in the end, here the end refers to **प्राणवियोगः**, **प्राणवियोगः** means separation of प्राण from the body. According to वेदान्त the definition of death is स्थूल-सूक्ष्म-शरीर वियोगः मरणम्. स्थूल-सूक्ष्म-शरीर संयोगः जन्म, स्थूल-सूक्ष्म-शरीर वियोगः मरणम्. आत्मा doesn't have anything to do; at the time of स्थूल-सूक्ष्म-शरीर संयोग also आत्मा remains all-pervading, at the time of वियोग also आत्मा remains all-pervading, nothing is happening in आत्मा. Birth

and death are phenomena connected with only two शरीरम्, both of which are अनात्मा. अनात्मदृय संयोगः जन्म and अनात्मदृय वियोगः मरणम्. Therefore प्राणवियोगकाले – स्थूल-सूक्ष्म-शरीर वियोगकाले, कलेवरम् must be connected with परित्यजति in the previous line, कलेवरम् परित्यजति – the उपासक drops the body remembering his इष्ट देवता. And then what will happen? तं तम् एव भावम् – that very same particular form. And what form? स्मृतं भावम् – the form that he remembered. If it is a परिच्छिन्न देवता like इन्द्र, वरुण, अग्निं etc., a finite देवता if he remembers, he himself will become that finite देवता. That is why in कठोपनिषत् यमधर्म राजा said when I was a human being I was thinking of यम and now I have become यम. Therefore स्मृतं भावम्, तं तम् is equal to स्मृतं भावम्, एव एति, एति – he merges, becomes one. न अन्यम् –not any other form, हे कौन्तेय and then the next question is how does one remember a particular देवता at the time of death if you ask, remembering a देवता at the time of death will happen only under one condition, that connection is presented here, सदा तद्-भाव-भावितः, सदा is equal to सर्वदा – always remembering that देवता even when he was a youthful person. तद्-भाव-भावितः: is a compound, you have to put an en dash thereafter, शङ्कराचार्य gives विग्रह वाक्यम् तस्मिन् भावः तद्वातः. After तद्वातः put a full stop. So तस्मिन् means that particular देवता, भावः means चिन्तनम्, thought or remembrance, तस्मिन् भावः is equal to देवता चिन्तनम्. भावः is चिन्तनम्, the thought flow, वृत्ति प्रवाहः: is called भावः. तस्मिन् means देवता, देवता वृत्ति प्रवाहः. Saying राम राम राम that राम वृत्ति प्रवाहः, कृष्ण वृत्ति प्रवाहः: is called तद्वातः. Then सः भावितः:

— that particular वृत्ति प्रवाह, स्मर्यमाणतया अभ्यस्तः — is repeatedly practiced through remembrance, so स्मर्यमाणतया means as an object of remembrance, अभ्यस्तः means repeatedly practiced, that for a याम भक्तः when he closes his eyes automatically from the sub-conscious mind what form comes is, वैदेहीसहितं सुरद्धुमतले हेमे महामण्डपे मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ॥ श्रीरामाष्टोत्रशतनामस्तोत्रम् ॥ etc. He doesn't have to deliberately think, as even he closes the eyes याम's पद्माभिषेक form comes or राधाकृष्ण comes before the mind because he has worked for that. Therefore स्मर्यमाणतया अभ्यस्तः: he has done rehearsal, for him life is a rehearsal for death. येन means बहुवीहि समास, and बहुवीहि समास means the word is referring to the उपासक who has practiced this remembrance, and such an उपासक is called तद्वावभावितः. So we have to see what comes when we close our eyes. From that we can know what is our वासना. And that is why they say you can use the dreams also to indicate what is our वासना because dreams are also generated out of वासना only. Therefore dreams indicate, when we sit for meditation what comes indicate, the उपासक has recklessly practiced इष्ट देवता उपासन. And that person dies remembering भगवान् and merges into भगवान्. The अन्वय is, हे कौन्तेय! सदा तत् भाव-भावितः (पुरुषः) यम् यम् भावम् वा अपि स्मरन् (सन्) अन्ते कलेवरम् त्यजति, (सः) तम् तम् एव एति । Continuing;

Verse 08-07

यस्मात् एवम् अन्त्या भावना देहान्तरप्राप्तौ कारणम्—
तस्मात्सर्वेषु कालेषु मामनुरमर युध्य च ।

Based on this कृष्ण gives an instruction in the next श्लोक. For all the spiritual seekers an important instruction. What is the basis for the instruction? शङ्कराचार्य gives that, यस्मात् – since अन्त्या भावना कारणम् – the final thought pattern is the cause for the next जन्म, भावना means thought pattern, अन्त्या means final, मरणकाल चिन्तनम् देहान्तरपास्तौ कारणम् is the cause for determining the type of पुनर्जन्म. Two things are there, one is determining पुनर्जन्म and also determining the type of पुनर्जन्म. Determining the existence of पुनर्जन्म and determining the type of पुनर्जन्म, अन्त्या भावना कारणम् भवति – the final thought is the कारणम् and then you have to add one more point, the final thought is determined by the thought throughout the life. अन्तकाल स्मरणम् is determined by सर्वकाल स्मरणम्, पुनर्जन्म is determined by अन्तकाल स्मरणम् and अन्तकाल स्मरणम् is determined by सर्वकाल स्मरणम्. Therefore, what? That is said in the श्लोक, I will give you the gist of it. कृष्ण says, therefore remember Me all the time. Me does not mean finite कृष्ण as a person, personal form we can use as a support, you can have कृष्ण form in the mind but the कृष्ण form should represent the समाप्ति, the सगुण ब्रह्म or the total. These are all for the उपासक who wants क्रममुत्तिः. Remember, we are temporarily keep aside the वेदान्त and आहम् ब्रह्म अस्मि, and I don't want all the binary format people to come down to the triangular format. This is not talking about वेदान्त, वेदान्त is kept aside, because for a *Vedantic* student the question of पुनर्जन्म is not there because he remembers

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत् १-१४ ॥

Therefore an objective God itself is not going to think of, अहम् एव इदं सर्वम् is the *Vedantic* thought. This is addressed to those people who consider वेदान्ता is beyond them and who are compromising and voting for क्रममुक्ति. For them the other मुक्ति is violation मुक्ति. Therefore they are voting for क्रममुक्ति. Therefore in the eighth chapter वेदान्ता is kept aside. Therefore this is not addressed to binary format students. I don't expect them to slip down even though these श्लोकs are tempting श्लोकs. Therefore मयि अर्पित-मनः-बुद्धिः – thinking of Me, अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम्, thinking of Me you die you will merge into me. And मनः-बुद्धिः is said, emotionally also you would be attached to Me as भगवान्, intellectually also you understand भगवान् is सर्व कारणत्वात् सर्वात्मकः. भूरमभांस्यानलोऽनिलोम्बरमहर्णथो हिमांशुः पुमान् ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ९ ॥ May you remember ईश्वर as everything. This is the gist, now we will go to the भाष्यम्.

तर्मात् सर्वेषु कालेषु माम् अनुस्मर यथाशास्त्रम् । युद्ध्य च युद्धं च स्वधर्मं कुरु । मयि वासुदेवे अर्पिते मनोबुद्धी यस्य तव सः त्वं मयि अर्पित-मनः-बुद्धिः सन् माम् एव यथास्मृतम् एष्यसि आगमिष्यसि । असंशयः न संशयः अत्र विद्यते ॥ ८-७ ॥

The first line **तर्मात् सर्वेषु कालेषु माम् अनुस्मर**, you can understand, therefore start handling your sub-conscious mind now itself, because sub-conscious mind will have to be indirectly handled through the conscious mind. You can never reach the sub-conscious mind directly, the only corridor is

conscious mind. Therefore you start bringing ईश्वर स्मरणम् in conscious mind now itself so that slowly and slowly it will go to the sub-conscious mind and it will get saturated. **सर्वेषु कालेषु माम् ईश्वरम् अनुस्मर**. And on what basis? **यथाशास्त्रम्** – as described in the शास्त्र, even though भगवान् has got various symbolic forms what type of symbol should be used should be based on शास्त्र, you cannot invent new symbol. You cannot create your own इष्ट देवता, इष्ट देवता must be chosen from शास्त्र description only. Therefore आलम्बनम् is not based on our own freewill, शास्त्र has given a set of आलम्बनम्. This is called व्यवस्थित विकल्पः. We have a choice but not absolute choice. Absolute choice means you can create symbol as you like but we can choose a symbol but the choice must be out of the choices given in the शास्त्र. And that शास्त्र given choice is called व्यवस्थित विकल्पः. Therefore **यथाशास्त्रम्**. Then the question is if I have to remember भगवान् all the time should I drop my family duties. You are asking me to remember the Lord all the time which means I have to drop all the duties. कृष्ण says, No, **युध्य च**. **युध्य च** means may you fight also. Then शङ्कराचार्य is worried as कृष्ण is asking us to fight. So शङ्कराचार्य says **युध्य च** is equal to **स्वधर्मं कुरु**. In the case of अर्जुन in the battle field स्वधर्म happens to be युद्धम्, therefore the word **युध्य च** is used, it is an उपलक्षणम् for स्वधर्मं अनुष्ठानम्. For अर्जुन युद्धम् is स्वधर्मं अनुष्ठानम् in the battlefield. But for other people may they continue their family duties. So that means may you continue your duty but whenever you find time between the duties, what do we generally do is worrying, convert worry time into उपासना time. therefore we

have to do both family duties and उपासन. युध्य च is equal to युद्धं च – रथर्म कुरु. And if people say that in गृहस्थ आश्रम I don't find time then alone they prescribed वानप्रस्थ आश्रम and वानप्रस्थ आश्रम means reduce your family duties by handing over to some other family members. You can make गृहस्थ आश्रम itself into वानप्रस्थ आश्रम because in the previous वानप्रस्थ आश्रम the parents leave the family, now in the present वानप्रस्थ आश्रम children leave the family. Either way you are left alone. Either you have to quit the children or children quit you. So now you need not take वानप्रस्थ आश्रम, grown up children will give you forced वानप्रस्थ आश्रम and enjoy that, instead of complaining the son don't come from US. If they don't come it is ideal for उपासनम्. Then the next word is मयि अर्पित-मनः-बुद्धिः. The position has been changed, मयि अर्पित-मनः-बुद्धिः we should read first, then is equal to मयि वासुदेवे अर्पिते मनोबुद्धी यस्य तव, बहुव्रीहि समास he explains. मयि अर्पित-मनः-बुद्धिः is the name of the उपासक. And what type of उपासक? *The one whose emotional mind and intellectual understanding both are attached to ईश्वर.* Emotionally attached to ईश्वर and intellectually having the admiration of ईश्वर. And what is the intellectual admiration? कारणम् is superior to कार्यम्. Local people are कार्यम्, therefore I should not depend on them and ईश्वर is कारणम्, therefore I should depend on Him. कार्यम् is अनित्यम् and कारणम् is नित्यम्. Family members are कार्यम् is अनित्यम् and कारणम् is नित्यम्. Family members are कार्यम्, अनित्यम् and ईश्वर is कारणम्, नित्यम्. Therefore instead of relying upon कार्य family members, I should rely upon कारण ईश्वर. This is

called intellectual admiration. You use logic to appreciate the superiority of ईश्वर from the standpoint of security. Therefore बुद्धिः: Emotional mind appreciates ईश्वर based on beauty. अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम् । हृदयं मधुरं गमनं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ मधुराष्टकम्-१ ॥ Therefore the emotional mind is not based on logic, it appreciates the beautiful form of the Lord, that is not enough, intellect should understand that this beautiful form represents नित्य कारणम्, therefore let me hold on to कारणीश्वर, not any family member. Therefore मयि is equal to वासुदेवे, कारणीश्वरे, अपिते – is fixed in the form of उपासन, मनोबुद्धी – the emotional mind and intellect admiration, मनोबुद्धी is a compound word, मनः च बुद्धिः च मनोबुद्धी, छन्द समास, यस्य उपासकस्य – such an उपासक is called मयि अपित-मनः-बुद्धिः. सन् – being in this manner, माम् एव यथारमृतम् एष्यसि – because of this उपासन with both emotional attachment and intellectual admiration, then a person remembers God throughout the life, and at the time मरणम् also the sub-conscious mind automatically brings the ईश्वर. As a result of अन्तकाल ईश्वर स्मरणम् – माम् एव एष्यसि – that उपासक will reach Me only, यथारमृतम् – as he remembers. एष्यसि is in the मूलम्, is equal to आगमिष्यसि. असंशयः is in the मूलम्, is equal to न संशयः अत्र विद्यते – there is no doubt in this regard, remember God you will be safe. अगवान् will save you.

ॐ पूर्णमठः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-07 Continuing;

तरमात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मर्यपितमनोबुद्धिर्ममेवैष्यस्यसंशयम् ॥ गीता ८-७ ॥

We completed the भाष्यम् of this श्लोक in the last class, and in this श्लोक कृष्ण gives an instruction to उपासक that may you continue सगुण उपासन throughout the life then alone you will be able to remember at the time of death also. Therefore सर्वकाल ईश्वर उपासन is important then alone अन्तकाल ईश्वर स्मरणम् is possible. And अन्तकाल ईश्वर स्मरणम् alone can give क्रममुक्ति. And this उपासक should not give up the नित्यनैमितिक कर्म or स्वधर्म अनुष्ठानम्, therefore क्रेवल उपासन is not prescribed here, उपासन कर्म समुच्चय is prescribed. This उपासन कर्म समुच्चय is important and possible for the उपासक, and also it is required for अन्तकाल स्मरणम् and क्रममुक्ति. And there are other commentators entering into very interesting discussion. शङ्कराचार्य commentary on the eighth chapter is very brief, but other commentators write a lot. And there is an interesting discussion I will briefly mention, माम् अनुस्मर refers to उपासन and युध्य च means कर्म. च means combined. अनुस्मर is उपासनम् युध्य is कर्म and च means समुच्चय. Therefore in this श्लोक, उपासन कर्म समुच्चय is prescribed by कृष्ण. And the question is, is this उपासन कर्म समुच्चय that is prescribed or निर्दिध्यासन कर्म समुच्चय. Because अनुस्मरणम् can refer to निर्दिध्यासनम् also. Therefore why cannot we take this माम् अनुस्मर युध्य च as निर्दिध्यासन

कर्म समुच्चय? And the answer given is it cannot be taken because of the following reasons. Of course, I am presenting it in my own language. They discuss in their own language.

उपासन कर्म समुच्चय is possible because both of them come under कर्म category. उपासन is मानसम् कर्म, कर्म is कार्यिकम् कर्म. Both come under कर्म category, therefore समुच्चय is possible.

And secondly समुच्चय is required also, because only then the समुच्चय कर्ता will remember the Lord at the time of death, and remember मोक्ष will come only if उपासन कर्म समुच्चय is practiced until death.

And remember उपासन कर्म समुच्चय will never give जीवन्मुक्ति. He has to practice until death. Then after death he will क्रममुक्ति by going to ब्रह्मलोक. Therefore the thing to be remembered is उपासन कर्म समुच्चय is possible, उपासन कर्म समुच्चय is required.

Whereas in the case of निदिध्यासनम् and कर्म, we say it is neither possible nor it is required. निदिध्यासन कर्म समुच्चय is not possible, why? Even though a निदिध्यासन candidate may do नित्यनौमितिक कर्म as a गृहस्थ, a निदिध्यासन candidate गृहस्थ may do सन्ध्यावन्दनादि कर्म but it can never be called निदिध्यासन कर्म समुच्चय, because a निदिध्यासन candidate will never claim the कर्म as his own कर्म. Because निदिध्यासन candidate when he is doing नित्यनौमितिक कर्म what will be his thought pattern? नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ॥ गीता ५-८ ॥ I do not do any कर्म, no कर्म belongs to me. Since he disclaims all the

कर्म गुणः गुणेषु वर्तन्ते, इन्द्रियाणीनिद्रियार्थेषु वर्तन्ते. Therefore I don't have कर्म in all the periods of time, therefore where is the question of combining कर्म. He rejects कर्म, where is the question of combination? Therefore निदिध्यासन कर्म समुच्चय is not possible.

And secondly निदिध्यासन कर्म समुच्चय is not required for मोक्ष. Why? I have to give all this as homework. Very interesting thing. ‘Why it is possible?’ it must have been homework, I missed it. And the second homework is ‘why it is not required for मोक्ष?’ because the निदिध्यासन कर्ता claims I don't require मोक्ष, I don't look forward to either विदेहमुक्ति or क्रममुक्ति because the very निदिध्यासनम् is अहम् नित्यमुक्तः अस्मि. Being a नित्यमुक्तः where is the question of doing something for मोक्ष? ‘For मोक्ष’ expression itself disappears from his life, ‘for’ is replaced by ‘with’. With मोक्ष I do लोकसङ्ग्रह without claiming that as my कर्म. Therefore उपासन कर्म समुच्चय is possible and required for क्रममुक्ति and निदिध्यासन कर्म समुच्चय is neither possible nor required. Therefore seventh लोक talks about कर्म उपासन समुच्चय and not कर्म निदिध्यासन समुच्चय. It is a very enjoyable discussion by यामराय कवि in his भाष्यार्क प्रकाश, a subcommentary on गीता. The अन्वय is, तस्मात् सर्वेषु कालेषु (त्वम्) माम् अनुरमर, युध्य च । मयि आर्पित-मनः-बुद्धिः (सन् त्वम्) माम् एव एष्यसि । असंशयम् अस्ति (संशयः नास्ति) । Another interesting enquiry यामराय कवि makes in the expression सर्वेषु कालेषु – at all times. काल is used in plural number. And therefore he asks the question कालः एकः वा अनेकः वा? See they how minutely observe, any word is enough they can enquiry into pages and

then the conclusion he makes is आकाशवत् कालः अपि एकः अनन्तः च and therefore plural number is really not possible, but for the sake of व्यवहार घटाकाश बहुत्ववत् just as one आकाश is seemingly divided by many enclosures, similarly, कालः is seemingly divided by various उपाधिः, औपाधिक भेदः अस्ति, वास्तव भेदः नास्ति. Therefore सर्वेषु कालेषु is a figurative expression not वास्तव expression. Continuing;

किंच —

Verse 08-08

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ गीता ८-८ ॥

So the elaboration of this idea is given in this श्लोक. Therefore शङ्कराचार्य introduces किंच, किंच means moreover. Once you get such an introduction it means the same idea is continued and further elaborated. And this practice of ईश्वर स्मरणम् or ईश्वर उपासन कृष्ण calls by the name which He uses often in भगवद्गीता, that word is अभ्यास योगः, it is a word worth noting. Throughout the गीता in several places कृष्ण uses the expression अभ्यास योगः – the discipline or spiritual exercise of अभ्यास, अभ्यास means meditation, ध्यानम्. It can be both सगुण or निर्गुण, but in the गीता the word अभ्यास is used for सगुण ध्यानम्, सगुण उपासन; this one has to practice regularly throughout, then alone at the time of death the स्मरणम् will come. Therefore the gist of this श्लोक is by the practice of ईश्वर ध्यानम् the mind gets one-pointed, concentration becomes natural as I said in the last class, for a भक्तः he closes the eyes इष्ट देवता comes automatically. The

training is so rigorous that he doesn't have to put forth the efforts, he closes his eyes in front of or in the mental screen only the इष्ट देवता comes, and it is made such a rigorous practice that even if he wants the इष्ट देवता to go away, it won't go. Therefore चेतसा नान्यगामिना – a mind which is incapable of taking away from the इष्ट देवता or ईश्वर, in this manner परमम् पुरुषम् दिव्यम् अनुचिन्तयन् – he remembers the इष्ट देवता not as a finite God but as the विश्वरूप ईश्वर. इष्ट देवता is the symbol but it symbolizes the विश्वरूप ईश्वर, you may call it विश्वाट् ईश्वर or you may call it हिरण्यगर्भ ईश्वर, शङ्कराचार्य uses the expression हिरण्यगर्भ गर्भ रूप ईश्वरम् चिन्तयन् – he merges into हिरण्यगर्भ. This is the gist of this ख्लोक and we will go to the भाष्यम्.

अभ्यास-योग-युक्तेन – मर्यि चित्तसमर्पणविषयभूते एकस्मिन् तुल्यप्रत्ययावृत्तिलक्षणः विलक्षण-प्रत्यय-अनन्तरितः अभ्यासः । सः च अभ्यासः योगः । तेन युक्तं तत्र एव व्यापृतं योगिनः चेतः तेन, चेतसा नान्यगामिना न अन्यत्र विषयान्तरे गन्तुं शीलम् अस्य इति नान्यगामि । तेन नान्यगामिना, परमं निरातिशयं पुरुषं दिव्यं दिवि सूर्यमण्डले भवं याति गच्छति हे पार्थ अनुचिन्तयन् शास्त्र-आचार्य-उपदेशम् अनुध्यायन् इति एतत् ॥ ८-८ ॥

अभ्यास-योग-युक्तेन is the first word, after that we have to put an en dash, that compound is being explained. First he takes the word **अभ्यास** and defines it as meditation. And what is that? **मर्यि**, **मर्यि** means meditation upon Me. Here कृष्ण is talking as विश्वरूप ईश्वर or हिरण्यगर्भ, upon Me. What type of Me? **चित्तसमर्पणविषयभूते** – which is the object of fixing the mind, समर्पणम् means fixing, विषय means object. Upon Me who am

an object of fixing your mind, एकसिमन् – upon that Me alone, तुल्यप्रत्ययावृत्तिलक्षणः – in the form of continuous flow of one and the same ईश्वर प्रत्यय. तुल्यप्रत्यय means the same thought, आवृत्ति means the continuous flow of ईश्वर प्रत्यय, प्रत्यय means thought, आवृत्तिलक्षणः, लक्षणः means in the form of. So meditation is in the form of the flow of thought which thought has got an object in the form of ईश्वर. And this thought flow should be so continuous that it should not be distracted by other thoughts. Therefore विलक्षण-प्रत्यय-अनन्तरितः, अनन्तरितः means unobstructed by, undistracted by, undeflected by, विलक्षण-प्रत्यय means other dissimilar thoughts, ईश्वर अन्य वृत्तिः, is equal to अभ्यासः. In fact, the word अभ्यासः must be written first because this is the definition of अभ्यासः. अभ्यासः is equal to मयि चित्तसमर्पणविषयभूते एकसिमन् तुल्यप्रत्ययावृत्तिलक्षणः विलक्षण-प्रत्यय-अनन्तरितः. After अभ्यासः you have to put a full stop. That is the definition of अभ्यासः. Then सः च अभ्यासः योगः, after योग full stop. So he says अभ्यासः योगः is a कर्मधारय समास, which means अभ्यास itself is a योग, named उपासनयोग, or ध्यानयोग. What is the meaning of the word योगः? Any spiritual practice is योगः. Here the spiritual practice is in the form of अभ्यास सगुण ध्यानम्. What is the समास? अभ्यासः एव योगः अभ्यास योगः, कर्मधारय. And then अभ्यास-योग-युक्तेन is there, he gives the विग्रह वाक्यम्, तेन युक्तम् – so the mind is associated with such a practice, तेन means the spiritual practice, युक्तम् means associated with. What is associated? The mind is associated with such a practice. Therefore तेन युक्तम् तृतीया तत्पुरुष समास. He is giving the समास in all these things. So तेन युक्तम्.

And the word युक्तम् occurs in the मूलम् is equal to तत्र एव व्यापृतम्. Here there is a printing mistake in the गोरखपुर book, व्यापृतम् is there, it should be व्यापृतम्, व्यापृतम् means engaged, committed. So तत्र एव व्यापृतम् means the mind is engaged in only ईश्वर, that means wife doesn't come suddenly, husband doesn't come suddenly, children don't come suddenly, grandchildren don't come suddenly; the mind is engaged only in God and the God only. व्यापृतम् means व्यापारः. Mind has no other business. व्यापृतम् means no other business is there. And engaged, what is engaged? योगिनः चेतः – the mind of the योगि. Who is the योगि here? उपासक योगि. So योगिनः चेतः that means all these श्लोकs are addressed to the उपासक. Therefore we should ask the question, are all these श्लोकs relevant to me or not, for that we should know whether we are in निर्दिध्यासनम् or उपासनम्. If you say that you are confused then I cannot help, every student must know whether he is a उपासक or निर्दिध्यासन कर्ता. If you are doubtful you continue to be उपासक, doesn't matter, but once you come to निर्दिध्यासनम्, remember निर्दिध्यासनम् is my favorite binary format. Once you come to निर्दिध्यासनम् I won't permit you to go back. Therefore you should be careful if you want to join me. Admission is not easily given, once you come to निर्दिध्यासनम् binary format and there is no question of going back. You may slip inadvertently, inadvertent slips are allowed, but deliberate climbing down is not allowed. Such slip happens to any निर्दिध्यासन कर्ता, that is ok, deliberately coming down is not allowed, it is one way traffic. Therefore when we read all these श्लोकs you should remember कृष्ण is addressing a

उपासक for क्रममुक्ति, I should ask the question what candidate I am. Therefore योगिनः, that word योगि means उपासक योगि. चेतः means the mind. After चेतः we have to put a full stop. And तेन चेतसा – with such a mind, a mind which is imbued like सगुल्ला is imbued with the syrup, similarly, the mind is imbued in ईश्वर चिन्तनम्. So तेन चेतसा – with such a mind, and because of the saturation only नान्यगामिना – the mind incapable of thinking anything else. We hear the stories of the Maharashtrian भट्ट, गोरा कुमार was singing the Lord's name and he was making the clay for making pots. With the mud he was mixing and he was singing the name of the Lord, and his own child comes and enters the mud, and he mixes the child also and sings, we cannot imagine such a thing they were lost in that thought. That is what is called नान्यगामिना, न पुत्रः न पुत्रि, न भूत्यः. Just as ब्रह्मज्ञानि says these भट्टs also didn't have any other thing. जागत राम सोवत राम राम राम they have got wonderful song, everything is राम, everything कृष्ण. Therefore नान्यगामिना is in the मूलम् and संरकृत students should note नान्यगामिना is a compound word, a compound with न, and therefore in this श्लोक न and अन्य-गामिना are written separately, it should be written together, नान्यगामिना is equal to न अन्यत्र विषयान्तरे गन्तुं शीतम् अस्य. You can understand a mind which is incapable of seriously thinking about anything else. The भट्ट may be involved in the worldly transactions, but they don't occupy the mind, once the worldly transaction is over, naturally God enters their mind. And therefore न अन्यत्र ईश्वर भिन्न विषये, remember even for such भट्टs, अठड्कर and ममकर were very very feeble. Even for such भट्टs even

though they are उपासक and द्वैत भक्तs and सगुण भक्तs, that भक्ति itself will reduce अहङ्कार and ममकार but we will add a note, that भक्ति will not eliminate अहङ्कार ममकार. अहङ्कार ममकार can be weakened by द्वैत भक्ति, अहङ्कार ममकार will be eliminated only by अद्वैत ज्ञानम् which is gained only through श्रवणमनननिदिध्यासनम्. In the भक्ति literature they will say भक्ति itself will do that, whereas we don't agree with that, that भक्ति will bring a गुरु. And all those भक्तs had गुरु. And their गुरु's life, their गुरुकुल वास or श्रवणमनननिदिध्यासनम् are not talked about, we should remember all of them whether there are निवृत्ति, ज्ञानदेव, सोपान, मुक्ताबाई, तुकराम, नामदेव, all of them had गुरु because in their song they mention the importance of गुरु and they were all अद्वैत ज्ञानis and भक्तs. Therefore we should note भक्ति itself will not automatically give ज्ञानम्, भक्ति will bring a गुरु, गुरु will do 'तत्प्रमाणि' उपदेश, and the उपदेश will give ज्ञानम्. The only difference is in the case of those advanced भक्तs the ज्ञानयोग duration is a few days. But in our case, it is years together. Therefore because of advanced भक्ति the ज्ञानयोग pursuit is so short that it is invisible to us. Therefore we think they did not have ज्ञानयोग. That is our problem. शङ्कराचार्य makes it very clear, that you have to go through regular route. Any they are all aside notes. **अन्यत्र** is equal to **विषयान्तरे गन्तुं शीलम् अस्य** – the one whose mind will not go anywhere else other than भगवान्. Such a mind is called **नान्यगामि**. Here also a correction has to be made, **न अन्यगामि** is given a gap, you have to combine it **नान्यगामि** is a compound word. After **नान्यगामि** put a full stop. Then **तेन नान्यगामिना**

— with the help of this wonderful भक्ति saturated mind, what do they do, परमं निरतिशयं पुरुषम् अनुचिन्तयन् — they continuously think of परमपुरुषः. परमम् is equal to निरतिशयम्, निरतिशयम् means the supreme. The adjective supreme is to indicate that their God is not one of the देवताः, but कारण ईश्वर, माया साहित ब्रह्म but they symbolize that ईश्वर upon राम, कृष्ण or देवी or पण्डरीनाथ. So परमम् is in the मूलम्, is equal to निरतिशयम्, निरतिशयम् means the greatest, superlative degree, निर्गताः अतिशयः यस्मात् पुरुषम्, पुरुष means ईश्वरः, दिव्यम् is equal to दिवि सूर्यमण्डले भवम् — the Lord who is invoked in सूर्य मण्डल. So in the *Vedic* literature भगवान् is mostly invoked in सूर्य मण्डलम्, solar disc. If you remember छान्दोब्योपनिषत् य एषोऽन्तरादित्ये हिरण्मयः पुरुषो हृयते हिरण्यश्चुर्हिरण्यकेश आप्रणस्वात्सर्व एव सुवर्णः ॥ छान्दोब्योपनिषत् १-६-६ ॥ etc., based on that alone in the सन्द्यावन्दनम् also ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसंनिविष्टः । केचूरवान्मकरकुण्डलवान् किरीटी हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥ Whether it is शिव or विष्णु or देवी, they are invoked in the solar disc. And in उद्गत गीता there is one full chapter talking about how to meditate upon ईश्वर on solar disc. One chapter is there on that topic. Therefore दिव्यम् means सूर्यमण्डले भवम्, हिरण्यगर्भ रूपम् ईश्वरम्, दिव्यम् is equal to दिवि, दिवि is equal to सूर्यमण्डले भवम्, भवम् means invoked. अनुचिन्तयन्; the word याति we will read later. You come to the next line हे पार्थ अनुचिन्तयन् which means continuously remembering that Lord. And why the prefix अनु? What is the significance of अनु? शङ्कराचार्य says शास्त्र-आचार्य-उपदेशम् अनु — you have to invoke the Lord only upon

the symbols prescribed by the शास्त्र, you cannot invent new symbols. Therefore शास्त्र-आचार्य-उपदेशम् अनु. That is why we have got ध्यान श्लोक before उपासन. क्षीरोधन्वत् प्रदेशे for विष्णु उपासन and शुद्ध-स्फटिक सङ्काशम् for शिव उपासन, सिन्दूरारुण विश्राहं त्रिनयनां for देवी उपासन, that ध्यान श्लोक indicates you have to meditate only as prescribed even शङ्खम्, चक्रम् etc., they will mention in which hand what is there, we are supposed to keep that and you should not exchange the hand and those things, you should not say ‘after all what does it matter, this hand or that hand’. No, you have to do it exactly as prescribed in the शास्त्रs. Therefore शास्त्र-आचार्य-उपदेशम् अनु ध्यायन् अनुचिन्तयन् is equal to अनुध्यायन्, practicing the उपासन and thereafter you have to read the verb याति. From the previous line you have to take the word याति, and that should be read at the end, after इति एतत्. याति is equal to गच्छति. Where गच्छति? We have to read the word परमम् पुरुषम् twice. परमम् पुरुषम् ध्यायन् परमम् पुरुषम् गच्छति – meditating on God he reaches God. The word God you have to read twice. And how does he go, गच्छति? The details are not given here. That will be given later, that we should remember गच्छति means through शुपल गति reach ब्रह्मलोक, attend ब्रह्माजि’s class and gain अठम् ब्रह्म अस्मि knowledge and then गच्छति; all these are understood. The अन्वय is, हे पार्थ! अभ्यास-योग-युक्तेन नान्यगामिना चेतसा परमम् दिव्यम् पुरुषम् अनुचिन्तयन् (सन्) याति | Continuing;

Verse 08-09 Introduction;

किंविशिष्टं च पुरुषं याति इति उच्यते —

कृष्ण wants to give some more descriptions of that God which the उपासक meditates. Already some descriptions are given परमम् is one description, दिव्यम् is another description. कृष्ण is not satisfied with two descriptions. Therefore He dedicates one full श्लोक, for more descriptions of that ईश्वर because ईश्वर's description is endless, all the सहस्रनामस् are descriptions of that Lord. Therefore how can He stop with only two words. Therefore He wants a few more descriptions to be added, ईश्वर वर्णनम्. Therefore शङ्कराचार्य says किंविशिष्टं च पुरुषम् – what are the additional descriptions of that God? So किंविशिष्टम् is a compound word, there should not be a gap in between. तृतीया तत्पुरुष, केन विशिष्टः किंविशिष्टः तम् याति – the उपासक meditates and merges, इति उच्यते – that is described further.

Verse 08-09

कविं पुराणमनुशासितारं
अणोरणीयांसमनुरमरेयः ।
सर्वस्य धातारमविन्त्यरूपम्-
मादित्यवर्णं तमसः परस्तात् ॥ गीता ८-९ ॥

And the practice of our scriptures is even though सगुण उपासक does not know निर्गुणम् ब्रह्म, when the उपासक उपास्य देवता वर्णनम्, the description is given some of those words are of निर्गुणम् ब्रह्म also. Even though the उपासक will utter those words and he won't understand the significance, those words are also thrown here and there so that the उपासक will gradually get familiar with those निर्गुण words also. That is why the words like सत्चिदानन्द is very common in our *Vedic* culture. In fact,

many people have the name also सच्चिदानन्द and they call him सच्चि, सच्चि also. So the idea is let these words enter into us, and according to शास्त्र even these words are taken up. That is why विष्णु सहस्रनाम also you can take अप्रमेयः etc., लालिता सहस्रनाम you take निर्गुणा, निष्कला, नित्या etc. Therefore this is सगुण उपासन context only but some of the words are निर्गुण words. This उपासक utters even though he doesn't understand the full significance. Here also we get some words सगुण, some words निर्गुण some words you can interpret both ways, two in one. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

कविं क्रान्तदर्शिनं सर्वज्ञं पुराणं विरन्तनम् अनुशासितारं सर्वस्य जगतः प्रशासितारम् अणोः सूक्ष्मात् अपि अणीयांसं सूक्ष्मतरम् अनुरमेत् अनुचिन्तयेत् यः कक्षित् सर्वस्य कर्मफलजातस्य धातारं विचित्रतया प्राणिभ्यः विभक्तारम् विभज्य धातारम् अचिन्त्य-रूपं न अस्य रूपं नियतं विद्यमानम् अपि केनचित् चिन्तयितुं शक्यते इति अचिन्त्यरूपः तम् आदित्यवर्णम् आदित्यस्य इव नित्यचैतन्यप्रकाशः वर्णः यस्य तम् आदित्यवर्णम् तमसः परस्तात् अज्ञानलक्षणात् मोहान्धकारात् परम्। तम् अनुचिन्तयन् याति इति पूर्वेण एव सम्बन्धः ॥ ८-४ ॥

All these are descriptions of ईश्वर. **कविम्** is the first word, is equal to **क्रान्तदर्शिनम्**, क्रान्त means beyond, दर्शि means the seer. So **क्रान्तदर्शि** means the Lord who can see beyond; beyond means beyond the present. We can see only the present, भगवान् can see beyond the present, that means He can see the past, He can see the future, therefore **त्रिकालदर्शिनम्**. वर्तमान आतिक्रान्त **त्रिकालदर्शिनम्**, is equal to **सर्वज्ञम्**. **त्रिकालदर्शि** means सर्वज्ञः, omniscient. Therefore **कविम्** is

equal to क्रान्तदर्शिनम् is equal to सर्वज्ञम्. Then the next word is पुराणम् is equal to विरञ्जनम् – the most ancient one, because ईश्वर doesn't have a beginning. Therefore विरञ्जनम् means the beginningless one, the primordial one, सर्वकारणत्वात् अनादित्वात्. So पुराणम् is equal to विरञ्जनम्. Then अनुशासितारम् is equal to सर्वस्य जगतः प्रशासितारम्, प्रशासिता means ruler, controller, governor, the one who runs the show. The CEO of the universe is called प्रशासिता. He is the ruler of सर्वस्य जगतः – of the entire universe. Then the next description is अणोः अणीयांसम्, अणोः is equal to सूक्ष्मात् आपि, compared to the subtlest object in the universe. And what is the subtlest object we can imagine? आकाशः. Compared to even the subtlest आकाश अणीयांसम् is equal to सूक्ष्मतरम्, ईश्वर is subtler than even the subtlest आकाश. आकाश has got एक गुणः, पुरुष has got निर्गुणः. Therefore He is subtler. अणोः अणीयांसम् is the निर्गुण वर्णनम् क्रान्तदर्शि is सगुण, कवि is सगुण, पुराणम् is applicable to both, सगुण is also beginningless, निर्गुण is also beginningless. Then अनुशासितारम् is सगुण, अणोः अणीयांसम् is निर्गुण. Thus both are there. Then अनुरमेत् is equal to अनुचिन्तयेत् – the उपासकs should remember, meditate upon. Then यः is in the मूलम्, is equal to कश्चित् – anyone, and this alone in the भक्ति literature they highlight, in fact भक्ति in the form of ईश्वर चिन्तनम् and ईश्वर नामस्मरणम्, नामकिर्तनम् became gradually popular because of one important reason, when वैदिक कर्म we talk about, we have to go by वर्ण-आश्रम division. The moment you tell कर्म, you are asked the question what is your वर्ण and आश्रम. Not only that you should also know what

वेद you belong to, because ऋग्वेद सन्ध्यावन्दनम् is different from यजुर्वेद. We should know the वेद, we should know the सूत्रम् also, because आपस्तम्ब सूत्रा is different from बोधायन सूत्रा ritual. Therefore when you come to वैदिक कर्म वर्ण, आश्रम, then वेद, then सूत्रा, so many things came, therefore people found it very difficult and perhaps it created some divisions and also gradation whereas in भार्ति they found that you think of ईश्वर and when they give this instruction they won't ask you to tell your सूत्रा. One need not know and even gender differences were there, therefore from social angle भार्ति became very powerful. That is why gradually वैदिक कर्म्स waned and भार्ति नाम श्वरणम् etc., caught up. The reason is this. That is why when they go to शबरीमलौ etc., all the people are there and differences are forgotten. Therefore we should not criticize वेद, very careful, let us glorify भार्ति and भार्ति is becoming popular, wonderful, but very very important for this also वेद is the foundation and there is no भार्ति literature without the वेद mother, criticizing वेद is like criticizing our own mother. Let us move according to the times but let us never never criticize the वेदs. This is the advantage. यः means यः कथित् – whatever be the वर्ण, गोत्र, सूत्रा, anybody can practice.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-09 Continuing;

अनुरमेत् अनुचिन्तयेत् यः कश्चित् सर्वस्य कर्मफलजातस्य धातारं विवित्रतया प्राणिभ्यः विभक्तारम् विभज्य दातारम् अचिन्त्य-रूपं न अस्य रूपं नियतं विद्यमानम् अपि केनचित् विज्ञयितुं शक्यते इति अचिन्त्यरूपः तम् आदित्य-वर्णम् आदित्यस्य इव नित्यचैतन्यप्रकाशः वर्णः यस्य तम् आदित्यवर्णम् तमसः परस्तात् अज्ञानलक्षणात् मोहान्धकारात् परम् । ‘तम् अनुचिन्तयन् याति’ इति पूर्वेण एव सम्बन्धः ॥ ८-९ ॥

In this ninth verse श्लोक Lord कृष्ण is describing परमेश्वर, the Lord who is the object of meditation for the उपासक. This उपासक is अज्ञानि, we should remember. Even though he has got सगुण ईश्वर ज्ञानम्, he doesn't have निर्गुण ब्रह्म ज्ञानम्. Even though he has got भेद ज्ञानम्, he doesn't have अभेद ज्ञानम्. Therefore from the standpoint of अद्वैत ज्ञानम् उपासक is अज्ञानि, we should remember. Therefore he will not get जीवनमुक्ति also, विदेहमुक्ति also. But he is entitled to क्रममुक्ति and to attain the क्रममुक्ति, what is the discipline that he has to practice is the topic. First of all he should practice ईश्वर उपासन throughout the life. He should not confine to any particular देवता उपासन but ईश्वर as the समष्टि, the total. It can be in the form of विराट् ईश्वर उपासन, or it can be in the form of हिरण्यगर्भ ईश्वर उपासन, or it can be in the form of अन्तर्यामि ईश्वर उपासन; it must be समष्टि ईश्वर उपासन. And that समष्टि ईश्वर is described in this particular श्लोक. The उपासक thinks of ईश्वर throughout the life also and he thinks of ईश्वर most

importantly at the time of death also. And the description of ईश्वर includes both सगुण and निर्गुण, but we should remember the निर्गुण words are used but उपासक has not discovered that निर्गुणम् ब्रह्म. Thus we get a mixture of सगुण निर्गुण ईश्वर वर्णनम्. In the last class I said some words can describe only सगुण ईश्वर and some words can describe only निर्गुण and some words will be applicable to both सगुण and निर्गुण. The word पुराण which is अनादि, the word अनादि is applicable to सगुण ईश्वर as also निर्गुण ईश्वर. Thus आणोः आणीयांसम् is applicable to निर्गुणम् ब्रह्म whereas **सर्वस्य धातारम्**, the word we are seeing now, is applicable to सगुण ईश्वर. And that word शङ्कराचार्य is commenting. **सर्वस्य** is in the मूलम् is equal to कर्मफलजातस्य – all the कर्मफलम् of all the जीवराणि, कर्मफलजातस्य, the suffix जात indicates गणः, multitude or group. The word जातम् when it comes at the end of a संस्कृत word it refers to the heap, the राणि, the multitude, the bunch. That is in नपुंसकलिङ्गम्. **धातारम्** is in the मूलम् is equal to विचित्रतया प्राणिभ्यः विभक्तारम्. So the भगवान् alone apportions the कर्मफलम् and allots to the respective जीव. Right from a particular body is apportioned out of the total creation, and that particular body is allotted to that particular जीव. That is called विभक्तारम् – apportion and allot. And why भगवान् has to do that? Why can't He send all of them in a bunch itself like collective SMS and all they have, one message sent to all the members of an organization. That collective allotment is possible when the message is uniform, but when it varies from जीव to जीव, it cannot be done collectively, therefore शङ्कराचार्य uses the word **विचित्रतया**, because the कर्मफलम्

are unique. That is why even in one disease itself so many varieties are there, disease may be one but it is विचित्रतया, for one person it is stiffness of the body and for another person it is continuous movement of the body. Disease is one Parkinson they call it, one disease itself it expresses differently in different bodies. Who decides ‘who should enjoy or who should suffer’? All only भगवान् knows. Our job is silently accept the कर्मफलम्. Therefore विचित्रतया. Therefore collective allotment is not possible, only individually each जीव must be given the कर्मफलम्. So प्राणिभ्यः विभक्तारम् विभक्तारम् means allotting; apportion and allot. विभक्तारम् is शङ्कराचार्य's words and शङ्कराचार्य himself gives the meaning of his own word, विभक्तारम् is equal to विभज्य दातारम्, विभज्य means apportion and दाता means allot. So सर्वस्य धातारम्. Then the next word is अचिन्त्य-रूपम्. अचिन्त्य-रूपम् शङ्कराचार्य says the one who is of inexplicable form. रूपम् means form. And शङ्कराचार्य says this is applicable to both निर्गुण and सगुण. अचिन्त्यम् रूपम् यस्य निर्गुणस्य सगुणस्य च ईश्वरस्य. So when you say निर्गुण रूपम् is unthinkable, what does it mean? निर्गुण रूपम् is unthinkable when you say the explanation is निर्गुण रूपम् is unthinkable because निर्गुणम् doesn't have a रूपम्. Therefore it is unthinkable. When you say सगुण रूपम् is unthinkable, you should not say it doesn't have रूपम्, सगुण रूपम् has got रूपम् but still that रूपम् is so extraordinary that we will not be able to conceive of. Thus in one case रूपम् is not there, therefore unthinkable and in the other case रूपम् is so extraordinary हिरण्यमश्रुहिरण्यकेश आपणस्वात्सर्व एव सुवर्णः ॥ छान्दोऽयोपनिषत् १-६-६ ॥ etc., they

are described in the शास्त्रम् but we will not be able to conceive of. Therefore he says **अचिन्त्य-रूपम्** is equal to **अस्य रूपम्** – so this form of this निर्गुणम् ब्रह्म, then the next line **केनचित् अपि चिन्तयितुं न शक्यते** – cannot be conceived by anyone because there is no form for conceiving. This is निर्गुण description. Then you have to apply it to सगुण description, **नियतं विद्यमानम् अपि** – even when निर्गुणम् ब्रह्म takes a form, **नियतम्** means a particular form for the sake of the भक्त or for any particular purpose, even when he takes a माया रूपम्, that माया रूपम् is there, but still inconceivable. **विद्यमानम् अपि केनचित् चिन्तयितुं न शक्यते इति अचिन्त्यरूपः**. In simple English without form and with extraordinary form, either way भगवान् is unthinkable. Then the next description is **आदित्य-वर्णम्** is in the मूलम् is equal to **आदित्यस्य इव वर्णः यस्य तम्** – the one who is brilliant like the brilliance of the sun. The one who is endowed with brilliance, **वर्णः** here means not color, in this context, **वर्णः** means brilliance. So the one who is endowed with brilliance which is similar to the brilliance of the सूर्यः. And what is भगवान्'s brilliance? The brilliance of सूर्य is something which is under माया, it will come under visual perception, but भगवान्'s brilliance is in the form of चैतन्यम्. So the brilliance of the सूर्य is called भौतिक ज्योतिः, the brilliance of ईश्वर is called अभौतिक ज्योतिः. The brilliance of सूर्य is भौतिक ज्योतिः, therefore अचेतन ज्योतिः, the brilliance of ईश्वर is अभौतिक ज्योतिः, therefore चेतन ज्योतिः. Therefore he says **नित्यचैतन्यप्रकाशः** – it is the brilliance of the Consciousness principle. And why do you compare the brilliance to the Sun? Because सूर्य भगवान् has got such a brilliance that it can

illumine everything simultaneously, similarly, चैतन्यम् also can simultaneously illumine everything in the creation. As we will see in the fifteenth chapter यदादित्यगतं तेजो जगद्वासयतेऽर्थिलम् ॥ गीता १७-१२ ॥ So just as the सूर्य ज्योतिः illumines everything ईश्वर ज्योतिः also illumines everything. So नित्यचैतन्यप्रकाशः वर्णः यस्य तम्, बहुवीहि समास, आदित्यस्य वर्णः इव वर्णः यस्य. Then the next description is तमसः परस्तात् – it is beyond darkness, तमस् means darkness, and it is beyond darkness, and in this context the word darkness means अज्ञानलक्षणात् – the darkness of ignorance, otherwise called मोह-अन्धकारात् – which is otherwise called मोह or delusion. It means ईश्वर is beyond delusion. If ईश्वर also has got अज्ञान अन्धकार then he will require another गुरु, fortunately ईश्वर is आदिगुरु. So अज्ञानलक्षणात् परम्, परस्तात् means परम्.

And then the whole ष्ठोक is in complete, because there is no verb in the sentence. Therefore शङ्कराचार्य completes that by taking the fourth quarter of the previous ष्ठोक. What is the fourth quarter of the previous ष्ठोक? याति पार्थ अनुचिन्तयन्. That you have to supply here. Therefore शङ्कराचार्य says 'तम् अनुचिन्तयन् याति' इति – this particular expression, पूर्वेण एव सम्बन्धः – we have to borrow from the previous ष्ठोक and connect. Then what will it mean? Meditating on such a God of this description, the meditator will merge into the Lord. The अन्वय is, यः कविम् पुराणम् अनुशासितारम् अणोः अणीयांसम्, सर्वस्य धातारम्, अविन्त्यरूपं, तमसः परस्तात् (स्थितम्) आदित्य-वर्णम् अनुरमेत् (सः तम् याति)। Continuing; किञ्च –

Verse 08-10

प्रयाणकाले मनसाऽचलेन
 भवत्या युक्तो योगबलेन वैव ।
 श्रुवोर्मध्ये प्राणमावेश्य सम्यक्
 स तं परं पुरुषमुपैति दिव्यम् ॥ गीता ८-१० ॥

In the previous श्लोक the object of उपासन has been talked about. In this श्लोक the time and method of उपासन are described. उपास्य विषयः in the previous श्लोक and उपासन प्रकारः कालः च in this श्लोक are discussed. What is the time of उपासन? प्रयाणकाले – at the time of मरणम् you should not think of family members however dear they may be to you, you should think of ईश्वर, that means ईश्वर must have become dearer than all the other people in the world. That means the relationship with the ईश्वर we must have nurtured and nourished so much that ईश्वर is the dearest compared to any other blessed relationship. Therefore ईश्वर must be thought at the time of death, कालम्. What is the mode of remembrance? Without any distraction, अचलेन मनसा which means उपासक must have practiced ध्यानम्, सविकल्पक समाधि and निर्विकल्पक समाधि, they are all compulsory for उपासक. For आद्वैत ज्ञानम् and the जीवन्मुक्ति here, we don't insist upon समाधि. समाधि is not compulsory for आद्वैत ज्ञानम् and जीवन्मुक्ति. But समाधि practice is compulsory for the उपासक for क्रममुक्ति. Thus he has practiced सविकल्पक निर्विकल्पक सगुण ईश्वर समाधि for so many years that मरणकाले also अचलेन मनसा – with an undistracted mind and this is one condition. And then the next condition is he must have

developed total control over his प्राणमयकोश by the practice of प्राणायाम or अष्टाङ्गयोग। For निर्गुण ब्रह्मज्ञानम् अष्टाङ्गयोग is not compulsory whereas for सगुण उपासन and क्रममुक्ति अष्टाङ्गयोग is compulsory because in अष्टाङ्गयोग alone a person gets total control over his प्राण शक्तिः। He would have practiced कृण्डलिनी योग etc., which is mastering the प्राण शक्ति and he is able to draw the प्राण शक्ति also through various नाडिः – इडा, पिङ्गला, सुषुम्ना etc. and he must be an expert योगि। And what he should do? He should draw the प्राण to the हृदयम् and through हृदयम् he has to push it through सुषुम्ना नाडि and he should let the प्राण go through the ब्रह्मरन्ध्रम्, that means प्राण withdrawal is also involved. Therefore ईश्वर विन्तनम् is involved, ईश्वर concentration is involved, प्राण withdrawal is involved. How can he do all these things at the time of death? कृष्ण answers योग-बलेन – अष्टाङ्गयोग, कृण्डलिनी योग, इत्यादि योग-बलेन। And then what will happen? He will die. Ok, he will die all right, then what will happen? He will attain ईश्वर in the form of क्रममुक्ति later. This is the gist of this श्लोक। Since the same topic is continuing शङ्कराचार्य introduces just by adding the word किंच। किंच means moreover, to elaborate further. Now we will read the भाष्यम्।

प्रयाण-काले मरणकाले मनसा अचलेन चलनवर्जितेन भवत्या युक्तः – भजनं भक्तिः । तया युक्तः योग-बलेन च एव – योगस्य बलं योगबलम् । तेन समाधिज-संस्कार-प्रचय-जनित-चित-स्थैर्य-तक्षणं योगबलम् । तेन च युक्तः इति अर्थः ।

प्रयाण-काले is in the मृत्यु, is equal to मरणकाले – at the time of death, **मनसा अचलेन्, अचलेन्** is equal to **चलनवर्जितेन** – with an undistracted mind, with an unwavering mind. And how can you think of the Lord without distraction? The clue is given **भक्त्या युक्तः** – because he has developed intense love for the Lord; whoever you are attached to that person will occupy your mind all the time. This we experience, our family members effortlessly occupy our mind because we are attached to them. Similarly, **भगवान्** will easily occupy the mind if we are attached to **भगवान्**. Therefore develop attachment but attachment to **भगवान्**. And when it is attachment to **भगवान्** we don't call it **रागः**, we name it as **भावितः**. Therefore by sheer attachment **भक्त्या युक्तः** – even if you don't want to think of the Lord, Lord will occupy the mind.

राममय०

(अण्डाण्डम्बुलु

पिण्डाण्डम्बुलु

ब्रह्माण्डम्बुलु अन्ता राममयम्). Thus राम विग्रह is the आलम्बनम् but the thought is सर्वम् राममयम् जगत् इति तया युक्तः – with that ईश्वर भक्ति, योग-बलेन च एव – this he is able to do because of his practice for decades of अष्टाङ्गयोग. So in the योगशास्त्र they do talk about चक्र and all, and there they talk about meditation upon various तत्त्वम् of योगशास्त्र and in the उपासनकाण्ड we do adopt the principles of योग, even चक्रम् are accepted but instead of योग तत्परम् we replace that with ईश्वर तत्परम्. Of course, all these are meant for सगुण उपासन and क्रममुक्ति, once we come to महावाक्य विचार, remember कृष्णलिङ्गी योग is not required, चक्रम् are not required, they will cause only giddiness in the mind, therefore we don't require for महावाक्य विचार; even अष्टाङ्गयोग and all these are not compulsory. And therefore here we are talking about उपासक, therefore he requires अष्टाङ्गयोग. Therefore शङ्कराचार्य says योग-बलेन च एव, after एव you have to put an en dash. योगस्य बले, that बले is printing mistake, you have to correct it as योगस्य बलम्. योगस्य बलम् is equal to योगबलम्. After योगबलम् put a full stop. Then तेन, after तेन put a full stop. Then what is that योग? The word योग has got several meanings, in this particular context he gives the meaning of योग as समाधिज-संस्कारः – this उपासक has practiced सगुण ईश्वर समाधि both सविकल्पक and निर्विकल्पक समाधि. What is the meaning of the word समाधि? *Remaining absorbed in सगुण ईश्वर. At द्यानम् level he thinks of सगुण ईश्वर, at सविकल्पक समाधि level he is absorbed in*

सगुण ईश्वर to such an extent that he forgets all the surroundings. When the surroundings are forgotten it is called अविकल्पक समाधि. And what is निर्विकल्पक समाधि? In निर्विकल्पक समाधि not only does he forgets the surroundings but he forgets himself as a meditator. So when self-forgetfulness also takes place it is called निर्विकल्पक समाधि. That means only सगुण ईश्वर is there, neither the word nor himself is there. ईश्वरमयम् This समाधि on सगुण ईश्वर he has practiced, because of this practice the वासना is built up and that वासना is called संस्कारः. So समाधिज means born out of समाधि, is संस्कारः which means वासना, वासनाः are formed in the sub-conscious mind or चित्तम्. Every practice of समाधि builds up the वासना. Thus वासना becomes fatter and fatter. It is not पुत्र वासना, not पुत्रि वासना, not money वासना but ईश्वर वासना is built up. So that is why he uses the word प्रचयः, प्रचयः means increase or addition, build up, accumulation, adding up. Just as in the bank we add money by depositing, every समाधि deposits ईश्वर वासना in his mind. Because of that, प्रचय-जनित – because of the accumulated वासना, चित्त-स्थैर्यम् – the mind is steady in ईश्वर विन्ता. चित्तस्य स्थैर्यम् भवति. स्थैर्यम् means steadiness, that means distractions cannot come, otherwise he has to struggle to avoid distraction, this उपासक does not struggle to avoid distraction because distractions have become impossible because other वासनाः have been displaced by ईश्वर वासना. Only when other वासनाः are also there in the mind ईश्वर वासना will come and in-between पुत्र comes पुत्रि comes, grandchildren come, but other वासनाः he has systematically displaced and therefore mind is स्थैर्यम्. And this चित्त-स्थैर्यम्

alone is called योगबलम्. That is what I said when he closes his eyes, even if he doesn't want in his mental screen who appears? That is what they have आज्जनेय picture where he tears his chest, and in the हृदयम् what is seen is his वामे भूमिसुता पुरश्च हनुमान् पश्चात् सुमित्रासुतः etc. What does it indicate? When आज्जनेय closes his eyes even if he doesn't want helplessly राम only comes. That is called योगबलम् or उपासन बलम्. So चित-स्थैर्य-लक्षणं योगबलम् after that put a full stop. In fact, you have to put in a reverse order, योगबलम् is equal समाधिज-संस्कार-प्रचय-जनित-चित-स्थैर्य-लक्षणम्, a beautiful compound worth remembering, समाधिज-संस्कार-प्रचय-जनित-चित-स्थैर्य-लक्षणम् is योगबलम् तेन च युक्तः, and why such a word is used, because of this योगबलम् at the time of मरणम् also just as the rich man who is attached to his business and money; they humorously say that this rich person is in the death bed and all the sons have left the shop and come and he is asking the question 'all of you have come, what happens to the shop? Have you put someone there in the shop?'. That means मरणकाले also three sons are standing, even on sons he doesn't meditate but what happens to the shop. Even in the death bed how does it happen? Because he has meditated. If ईश्वर has been meditated, in the death bed ईश्वर will come. That is the idea. Therefore तेन च युक्तः इति अर्थः.

पूर्वं हृदयपुण्डरीके वशीकृत्य चितम् ततः ऊर्ध्वगामिन्या नाड्या भूमिजयकमेण भ्रुवोः मध्ये प्राणम् आवेश्य स्थापयित्वा सम्यक् अप्रमतः सन् सः एवं बुद्धिमान् योगी 'कर्ति पुराणम्' [गीता ८-४] इत्यादिलक्षणं तं परं पुरुषम् उपैति प्रतिपद्यते दिव्यं घोतनात्मकम् ॥ ८-१० ॥

So now शङ्कराचार्य comes to the second line भ्रुवोः मध्ये प्राणम् आवेश्य, before that what he does? So he supplies an in-between idea, भूमिजयक्रमेण, that we should read first. According to रामराय कवि, भूमिजयः means आसनजयः, and आसनजयः means mastery over the physical posture. So भूमिजयः is equal to आसनजयः is equal to mastery over the physical posture which he must have practiced at that time. क्रमेण – and this भूमिजयः also must be followed by the latter stages also भूमिजयः, इन्द्रियजयः, प्राणजयः, चित्तजयः. So steadiness of the posture, steadiness of the sense organs, which means sense organs are withdrawn from the external world, प्राणजयः is breathing is also mastered, it is uniform, thereafter चित्तजयः the mind is withdrawn from the external world including the family members. The mind is withdrawn from all those things. These stages he must have practiced which कृष्ण doesn't mentioned in this लोक but we have to supply. Therefore पूर्वं भूमिजयक्रमेण हृदयपुण्डरीके चित्तम् वशीकृत्य, you can understand that the mind must be withdrawn and brought to the हृदय, हृदयपुण्डरीके, पुण्डरीक means lotus, lotus heart. And why should he bring to the heart? Because according to the शास्त्र from the heart alone all the नाडिः emerge and सुषुम्ना नाडि is one of the नाडिः emerging from हृदयम्. शतम् चैका च हृदयस्य नाड्यस्तासाम् ॥ कठोपनिषत् २-३-१६ ॥ Therefore हृदयम् is like the airport or railway station. So wherever you want to travel you go to either railway station or airport because from there alone several flights or trains are there towards all the direction. Similarly, from हृदयम् only नाडिः are there for going to the various fourteen लोकः, higher

and lower लोक, flight start from हृदयम् alone. Here this person is going to take the route of शुचिं गति which is his flight and is named सुषुम्ना नाडि flight. And therefore चित्तम् हृदयपुण्डरीके वशीकृत्य – bringing to the spiritual airport. And thereafter what is the flight number that he has to get in? भ्रुवोः मध्ये प्राणम् आवेश्य – then through the सुषुम्ना नाडि the mind and प्राण must be brought to the area between the eyebrows. So ऊर्ध्वगामिन्या नाड्या – through the सुषुम्ना नाडि which goes upwards. ततः means thereafter, ऊर्ध्वगामिन्या नाड्या भ्रुवोः मध्ये प्राणम् आवेश्य, प्राणम् includes the mind, in short, the entire सूक्ष्म शरीरम्. In ब्रह्मसूत्र fourth chapter I think third section or fourth section all these are very elaborately said borrowing from बृहदारण्यकोपनिषत्, तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥ etc. I don't want to get into the details because we are not voting for क्रम मुक्ति. Being my student it will be violation. We vote for अक्रम मुक्ति that means knowledge here and now, that means we are not bothered about the time of death, the type of death etc., because we don't die at all. स्थूल सूक्ष्म कारण शरीरम् what happens to them now or later who cares, because मयि एव सकलम् जातम् ॥ कैवल्योपनिषत् १-१९ ॥ why should I bother about one just particle which is मिथ्या. We don't bother about those things, we have got only ब्रह्मनिष्ठा all the time including the death also, it becomes natural. But this has to be talked about because that is the उलोक. Therefore स्थापयित्वा – bringing the चित्तम् between the eyebrows, सम्यक् is in the मूलम्, is equal to अप्रमत्तः सन् with diligence, with concentration, with all commitment, with all sincerity, सः एवं

बुद्धिमान् योगी, बुद्धिमान् means उपासक, thus in this manner this उपासक योगी, **उपैति** is in the मूलम्, is equal to **प्रतिपद्यते** – he attains, he merges into **तं परं पुरुषम् दिव्यम्** – that ईश्वर himself he merges into. And there also ब्रह्मसूत्र there is an enquiry ज्ञानि merges into सगुण ईश्वर or निर्गुणम् ब्रह्म. And the conclusion in ब्रह्मसूत्र is both are correct from the standpoint of शरीर त्रयम् he merges into सगुण ईश्वर which is विशद् हिरण्यगर्भ अन्तर्यामि. From the standpoint of आत्मा which he is he merges into निर्गुणम् ब्रह्म. अठङ्कार दृष्ट्या सगुण ऐक्यम् and साक्षि दृष्ट्या निर्गुण ऐक्यम्. Therefore both are perfectly ok, ईश्वरम् **उपैति**. What type of ईश्वर? **दिव्यम्** is in the मूलम् is equal to **द्योतनात्मकम्** – the effulgent one. Thus the उपासक merges into the effulgent ईश्वर. Again we have to note: not directly, going to ब्रह्मलोक, there gaining knowledge and thereafter merges as it were; that is understood. The अन्वय is, प्रयाण-काले योग-बलेन श्रुतोः मध्ये प्राणम् सम्यक् आवेद्य अचलेन मनसा भक्त्या युक्तः च एव सः तम् परम् दिव्यम् पुरुषम् उपैति ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-10 Continuing;

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ गीता ८-१० ॥

Lord कृष्ण continues with his answer to the seventh and final question of अर्जुन ‘how can a person remember the Lord at the time of death?’ And कृष्ण is elaborately answering, that is possible only under one condition that a person must be a great भक्त of सगुण ईश्वर. Not only must he be a भक्त, he must be a great उपासक also. And not must he be a great भक्त and उपासक, his top priority in life should be merging into ईश्वर, ईश्वर प्राप्ति must be his goal. This is important because आर्त भक्त is also a भक्त, but for him ईश्वर प्राप्ति is not the goal. अर्थार्थ भक्त is also a भक्त, but for him ईश्वर प्राप्ति is not the goal. Whereas this उपासक भक्त is neither आर्त भक्त nor अर्थार्थ भक्त he is a मुमुक्षु भक्त. And if his भक्ति is so intense and he has practiced ईश्वर उपासन throughout his life, then अन्तकाल स्मरणम् will be effortless, in fact, even if he doesn’t want ईश्वर स्मरणम् will come naturally because his subconscious mind is saturated with ईश्वर चिन्ता. And then कृष्ण gave some more details in the tenth ऋक् which we completed in the last class and that is this उपासक must be a great योगि also having total control over सूक्ष्म शरीरम् as well as his प्राण शक्ति. And therefore at the time of death which means he is aware of the fact that he is going to

die, he must withdraw the सूक्ष्म शरीरम् the mind, the प्राण etc., into the हृदयम् and remember the Lord and direct the सूक्ष्म शरीरम् through the सुषुम्ना नाडि and release the सूक्ष्म शरीरम् through the ब्रह्मरन्ध्रम्. And कृष्ण also wants to say that all these are not His own new philosophy, these have been talked about in the उपनिषत् themselves. कृष्ण is borrowing from the उपनिषत्. If you remember तैतिरीयोपनिषत्, सेन्द्रियोनि: । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यनौ प्रतितिष्ठति । भुव इति वायौ ॥ सुवरित्यादित्ये । मह इति ब्रह्मणि । ॥ तैतिरीयोपनिषत् १-६ ॥ In श्रीक्षावली all these details are given. Not only in तैतिरीयोपनिषत्, in several other उपनिषत् also क्रममुक्ति is mentioned along with सद्योमुक्ति also. Therefore कृष्ण says I am talking what वेद has been talking about. Upto this we saw in the last class. Now introduction to verse eleven.

Verse 08-11 Introduction;

पुनः अपि वक्ष्यमाणेन उपायेन प्रतिपित्सतस्य ब्रह्मणः वेदविद्वदनादिविशेषणविशेष्यस्य अभिधानं करोति भगवान्—

In the previous ऋक्ष it was said that the उपासक will merge into परपुरुषः called ब्रह्मन्, and what is the nature of that ब्रह्मन् and what is the glory of that ब्रह्मन् which is the destination of the उपासक also. So **पुनः अपि** – once again, **वक्ष्यमाणेन उपायेन** – by practicing the methodology which is being discussed and which will be discussed also, the would be discussed method. Because until now कृष्ण has talked about ईश्वर स्मरणम्, withdrawal of प्राण etc., one more important detail is there which कृष्ण has not yet mentioned, but which He is going to mention later. And that detail is the उपासक uttered

the great मन्त्र अँकार. So ईश्वर स्मरणम् is practiced by using the अँकार मन्त्र. That अँकार is going to be said later only, therefore शङ्कराचार्य uses the word वक्ष्यमाणम् which is going to be told, it is future passive participle. And what is वक्ष्यमाण उपाय? अँकार उचारणम् is the उपाय, the method going to be said. And by practicing all these things प्रतिपित्सितस्य ब्रह्मणः – the उपासक wants to merge into that ब्रह्मन्, प्रतिपित्सितम् means he intends to merge into, that ब्रह्मन् with which he wants to merge into. That desire is indicated here. And that ब्रह्मन् which he wants to merge into आभिधानं करोति भगवान् – भगवान् gives the description of that ब्रह्मन्. What type of ब्रह्मन्? वेदविद्वदनादिविशेषणविशेष्यस्य – that ब्रह्मन् which has got three descriptions given in the following ऋक. And what is the first description? वेदविद्वदन description. So विशेषणम् means description, वेदविद्वदनम् is one of the descriptions of ब्रह्मन् विशेष्यस्य – glorified. So that ब्रह्मन् which is glorified through the description in the form of वेदविद्वदनम् etc. What is वेदविद्वदनम् that will come in the ऋक. There we will see.

Verse 08-11

यदक्षां वेदविदो वदन्ति
विशनित यद्यतयो वीतराजाः ।
यदित्तज्ञतो ब्रह्मवर्य चरन्ति
तते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ गीता ८-११ ॥

To describe that ब्रह्मन् कृष्ण borrows a मन्त्र from कठोपनिषत् 1-2-14 and 15, especially the fifteenth मन्त्र. कृष्ण borrows to indicate that the entire गीता is based on the उपनिषत्. That is why we appreciate the शङ्कराचार्य's

commentary compared to the other commentators of the गीता. The other commentators of the गीता have heavily borrowed the idea from the आगम शास्त्रम्. आगम शास्त्र are the शास्त्रs which came later. They are all पौरुषेय प्रमाण and they are based on सगुण ईश्वर predominantly. Therefore you will find their गीता commentary will stray away from the उपनिषत्. Whereas शङ्कराचार्य does not base on the आगम शास्त्र, he holds on to the वेदपूर्व and वेदान्त भाग. Therefore you will find there is a big difference between शङ्कराचार्य's commentary and others commentary. Even among अद्वैत आचार्यs some of them have gone to आगम शास्त्र a little more, but शङ्कराचार्य is a pure वैदिक. He borrows from आगम only to a limited extent. And कृष्ण also proves that only because He heavily quotes मन्त्रs from the वेद only. Thus we are वैदिकs. That is the very word स्मार्त is an indication of वैदिक प्रधान. When you say वैष्णव and शैव it means आगम प्रधान, when you say I am a स्मार्त it means वैदिक प्रधान. The difference between वैष्णव, शैव and स्मार्त is that the other two are आगम प्रधान, स्मार्त is वैदिक प्रधान. So कृष्ण quotes कठोपनिषत् here wherein three descriptions of ब्रह्मन् is there. They are simple descriptions. Now we will read the भाष्यम्.

यत् अक्षरं न क्षरति इति अक्षरम् अविनाशि वेदविदः वेदार्थज्ञाः वदन्ति, 'तदा एतदक्षरं गार्णि ब्राह्मणा अभिवदन्ति' [बृहदारण्यकोपनिषत् ३-८-८] इति श्रुतेः, सर्वविशेषनिवर्तकत्वेन अभिवदन्ति 'अस्थूलमनणु' [बृहदारण्यकोपनिषत् ३-८-८] इत्यादि।

So what is that ब्रह्मन् which the उपासक wants to merge into? So कठोपनिषत् as well as this श्लोक describes यत् अक्षरम् वेद-विदः वदन्ति, वेद-विदः means वेदार्थज्ञाः – those who know the central theme of the उपनिषत्. So वेदार्थज्ञाः means those who know the central theme of the उपनिषत्. This word is very important because वेद does talk about सगुणम् ब्रह्म and निर्गुणम् ब्रह्म. We have no debate at all with regard to that, वेद talks about सगुण and निर्गुण, the question is which one is the central theme of the उपनिषत्. The central theme is not सगुण, even though we start with सगुण the destination is निर्गुण only. That is very clearly brought in कठोपनिषत् and कृष्ण, but in spite of that all the other commentators both हैत सम्प्रदाय and अहैत सम्प्रदाय vehemently say that there is no निर्गुणम् ब्रह्म at all. The शैव people say my शिव alone is there with this physical description, वैष्णवs clearly say my विष्णु alone is there with this physical description, not only they use the word शिव and विष्णु they are very particular about their physical form also. Now look at शङ्कराचार्य's commentary how he brilliantly brings out the word of कृष्ण and the word of बृहदारण्यकोपनिषत् which defines ब्रह्मन् as अस्थूलमनण्वहस्वमदीर्घमलोहितमरनेहमत्त्वयम् ॥ बृहदारण्यकोपनिषत् ३-८-८ ॥ ब्रह्मन् doesn't have any form or color or smell, where is the question of physical description. And this is not शङ्कराचार्य's interpretation, कृष्ण Himself says अक्षरम् वेद-विदः वदन्ति. अक्षरम् means न क्षरति इति अक्षरम्. And अक्षरम् means अविनाशि. अविनाशि means immortal. इति वेदविदः वदन्ति – वेदार्थज्ञाः वदन्ति. Naturally the question comes ब्रह्मन् is immortal all right, सगुण ब्रह्म is also immortal,

निर्गुणम् ब्रह्म is also immortal, how do we know which one is meant here. शङ्कराचार्य says वेदविदः वदनित when it is said, the description अक्षरम् if we want to know, we should go to वेद itself. Don't go to आगम शास्त्र for the definition of अक्षरम्. When you want to know the definition of अक्षरम् we should not go to शैव आगमS or वैष्णव आगमS or तेवारम् or दिव्य प्रबन्धम् and if you go to तेवारम् or दिव्य प्रबन्धम् there you will get the description of the beautiful eyes of विष्णु or beautiful eyes of शिव and शङ्कराचार्य says वेदविदः वदनित when it is said, for definition don't go to शैव or वैष्णव आगम, go to the उपनिषद् where the अक्षरम् is defined. Where do you find the definition? बृहदारण्यकोपनिषद् गार्भं ब्राह्मणम् याज्ञवल्क्यं गार्भं संवार, where गार्भं is threatening याज्ञवल्क्य I am going to ask you two bullet like questions. She doesn't use the word bullet, she uses the word arrow. I am going to shoot you with two arrows be ready she threatens याज्ञवल्क्य. And याज्ञवल्क्य says पृथ्छ गार्भं, may you ask. Thereafter she asks the question what is that अक्षरम्. Then याज्ञवल्क्य gives the definition. Look at the मन्त्र quoted by शङ्कराचार्य. He quotes बृहदारण्यकोपनिषद्, because कृष्ण says वेदविदः वदनित and not शैव आगम विदः or वैष्णव आगम विदः. He says वेदविदः. And what is the statement? 'तदा एतदक्षरं गार्भं ब्राह्मणं अभिवदनित' [बृहदारण्यकोपनिषद् ३-८-८] – Brahmins, that means the wise people; according to बृहदारण्यकोपनिषद् ब्राह्मणः is not जाति ब्राह्मण, not कर्म ब्राह्मण, not even गुण ब्राह्मण, in बृहदारण्यकोपनिषद् ब्राह्मण means ज्ञानि ब्राह्मण only. So ज्ञानि ब्राह्मणः अभिवदनित [बृहदारण्यकोपनिषद् ३-८-८] इति श्रुतेः. This is the definition. What is the श्रुति description? Not

beautiful eyes, beautiful ears, beautiful nose, we are not against it, remember, I am not condemning beautiful भगवान्, इष्ट देवता, enjoy, we are not against it. But when we are discussing the truth don't get trapped in those things. What is the description? **सर्वविशेषनिर्वर्तकत्वेन** – the उपनिषत् negates all the attributes of ईश्वर. **विशेष** means attributes. शब्द स्पर्श रूप रस गन्ध, where is the nose or the eyes? No scope for all those things. **सर्वविशेषनिर्वर्तकत्वेन अभिवदन्ति** – they describe. How? **अस्थूलम्** – it is not स्थूल, it is not small – **अनणु**, अहस्यम्, अदीर्घम्, twenty-three negations are given there. [बृहदारण्यकोपनिषत् ३-८-८] इत्यादि. Therefore what is ब्रह्मन्? निर्विशेषम् रूप रहितम् ब्रह्म. And where will that ब्रह्मन् be located? Once you locate it will have a finite form. Therefore it is all-pervading and for attaining the all-pervading ब्रह्मन् where should you travel? Travel is also not there. Therefore **वेदविदः वदन्ति**. This is the description number one which शङ्कराचार्य calls as वेदविदुदन �description. Continuing;

किञ्च — विशन्ति प्रविशन्ति सम्यक्-दर्शन-प्राप्तौ सत्यां यत् यतयः यतनशीलाः संन्यासिनः वीत-रागाः विगतः रागः येभ्यः ते वीतरागाः ।

Now he comes to the second description of ब्रह्मन्. First description is called **वेदविदुदनम्**, which means glorified by wise people as **निर्गुणम् ब्रह्म**. Then the second description is **किञ्च** – moreover, **विशन्ति** is in the मूलम्, is equal to **प्रविशन्ति**, **प्रविशन्ति** means merge into. When to merge? **सम्यक्-दर्शन-प्राप्तौ** – after attaining **सम्यग्-दर्शनम्**, right knowledge. So people merge into this **निर्गुणम् ब्रह्म** after

attaining right knowledge, सम्यक्-दर्शन-प्राप्तौ सत्याम्. What do you mean by right knowledge? For a *Vedantin* right knowledge is महावाक्यं जनित ऐक्यं ज्ञानम् एव सम्यग्-दर्शनम्. So after getting this knowledge people merge into ब्रह्मन्. And who will get the right knowledge? यत् यतयः is in the मूलम्, is equal to यतनशीलाः is equal to सन्न्यासिनः. The word यतयः literally means those who are committed to ज्ञानम्. The word यतिः is derived from the यत् committed to ज्ञानम्. And शुद्धकराचार्य �defines committed people as सन्न्यासिः, because सन्न्यास आश्रम is exclusively designed for committed *Vedantic* pursuit. Whereas in the other three आश्रमस the primary duty is not वेदान्त. In the other three आश्रमस primary duty is not वेदान्त, therefore if in the other three आश्रमस one doesn't study वेदान्त he is not committing any mistakes. Because in the other three आश्रमस वेद gives so many other duties and वेद is watching whether you performing the other duties or not. वेद doesn't ask the question did you study वेदान्त. ब्रह्मचारि will not be questioned, गृहस्थ will not be questioned. If a गृहस्थ drops other duties वेद will question. If a गृहस्थ drops वेदान्त वेद will never question. This we have to note very clearly. वेदान्त is not the duty in the other आश्रमस. Therefore when other duties are there, and you have to choose between other duties and वेदान्त what are you supposed to choose? You have to understand this very well. In the other three आश्रमस when the आश्रम duties are there, and वेदान्त class is also there, which one you should drop. You know what is the answer? You should drop वेदान्त, because वेदान्त is not a duty of a गृहस्थ, it is an option of a गृहस्थ. Whereas सन्न्यास आश्रम is designed exclusively for

वेदान्त. Therefore when वेदान्त comes and when there are any other things to be done for a सन्न्यासि what should he renounce? Everything else has to be renounced, for a सन्न्यासि duty is only वेदान्त. Therefore when the question of commitment comes सन्न्यास आश्रम alone is designed, therefore when the word याति comes शङ्कराचार्य translates as a सन्न्यासि because it is designed for committed study. Therefore संन्यासिनः. And what type of सन्न्यासिः? **वीत-रगा:**, so after taking सन्न्यास you should not be busy in doing other things. So सन्न्यासि should be detached from every other worldly activities. Both लौकिक कर्म्स he should renounce and सन्न्यासि should renounce all the वैदिक कर्म्स also. Morning should he do पूजा or वेदान्त विचार if you ask, remember सन्न्यासि's duty is not पूजा. There is a very big misconception, because many मठाधिपतिः are doing पूजा and many people think सन्न्यासि's regular duty is पूजा. Let it be very clear they have to do it because of their position they have taken to, but सन्न्यासि's duty is not पूजा. In fact, सन्न्यास आश्रम itself is renunciation of all the पूजाः for the sake of श्रवणमनननिदिध्यासनम्. **वीत-रगा:** means detached from लौकिक वैदिक कर्म्स. **वीत-रगा:** is in the मूलम् is equal to विगतः रगः येभ्यः ते. It is बहुवीहि समास. This is the second description of ब्रह्मन्. The description being that ब्रह्मन् into which the committed Vedantic students merge. Continuing;

यत् च अक्षरम् इच्छन्तः — ज्ञातुम् इति वाक्यशेषः । ब्रह्म-र्चर्यं गुरौ चरन्ति ।

तत् ते पदं तत् अक्षराख्यं पदं पदनीयं ते तुभ्यं सङ्ग्रहेण –
सङ्ग्रहः सङ्क्षेपः तेन सङ्क्षेपेण प्रवक्ष्ये कथयिष्यामि ॥ ८-११ ॥

Now comes the third description of ब्रह्मन् in the third quarter of the श्लोक. All these are borrowed from कठोपनिषत् 1-2-15. In fact, in the next page the कठोपनिषत् quotation itself comes. We will be reading it later. So यत् अक्षरम् इच्छन्तः – the committed student have got the desire to know that अक्षरम् इच्छन्तः means desiring, शङ्कराचार्य says desiring means desiring the knowledge, you have to supply. ज्ञातुम् इति वाक्यशेषः – ‘desiring to know’ you have to add. Desiring to know that अक्षरम् सगुणम् or निर्गुणम्? Very very careful. This is called जिज्ञासु भक्तिः. जिज्ञासु भक्तः enquires into not सगुण ईश्वर and his physical features, जिज्ञासु भक्तः enquires into निर्गुणम् निर्विशेषम् ब्रह्म. नेदं यदिदमुपासते ॥ केनोपनिषत् १-७ ॥ A ब्रह्मन् which is not an object of meditation or description, यतो वाचो निवर्तन्ते ॥ तैतिरीयोपनिषत् २-४ ॥ यतदद्वेष्यमग्राह्यमनोत्रमवर्णम् ॥ मुण्डकोपनिषत् १-१-६ ॥ That ब्रह्मन् he enquires into सगुणम् ब्रह्म was valid, तेवारम् and दिव्य प्रबन्धम् is very very valid for getting चित्तशुद्धिः. Therefore do the पारायणम् purify the mind and thereafter come to उपनिषत्. That is all शङ्कराचार्य says. Continue all of them. December season is coming, and songs from तिरुप्पावै (वैष्णव) and तिरुवेम्बावै (शैव) will be sung. We do appreciate that. You do all those things, *Advaitin*’s advice is don’t stop with तिरुप्पावै and तिरुवेम्बावै come to अहम् ब्रह्म अस्मि ज्ञानम्. Therefore इच्छन्तः – जिज्ञासु भक्तः सन्. So वीत-रागाः means drop आर्तः भक्तिः and अर्थार्थी भक्तिः, in the previous paragraph वीत-रागाः is dropping आर्त अर्थार्थी भक्तिः and in this paragraph ज्ञातुम्

इष्ठन्तः means promote जिज्ञासु भक्ति so that you जिज्ञासु भक्त will become ज्ञानि भक्त. And what do they do? **ब्रह्म-चर्यं चरन्ति** – they lead a life of ब्रह्मचर्यम्, शड्कराचार्य takes ब्रह्मचर्यम् here as गुरुकुल वास. **ब्रह्मचर्यम्** means गुरौ which means in the presence of गुरु they do गुरुकुल वास that is why student is called अन्तेवासि. अन्तेवासि means a resident student of a residential institution called गुरुकुलम्. So **गुरौ ब्रह्मचर्यम् चरन्ति** is equal to गुरुकुल वासम् कुर्वन्ति which is otherwise called विविदिषा सन्न्यास. This the third description.

And now comes the fourth quarter. **तत् ते पदम्** – that destination called ब्रह्मन् I shall tell you. **तत्** should be connected with **पदम्**. **तत् पदम्** is in the मूलम्. **पदम्** is अक्षराख्यं पदम् – which is named अक्षरम्. So **तत्** is equal to अक्षराख्यम्, **पदम्** is equal to **पदनीयम्**, **पदनीयम्** means destination to be attained. **ते** is equal to **तुभ्यम्**. In संस्कृत the word **ते** occurs in several places. **तुभ्यम्** means to you. Because कृष्ण had only one student अर्जुन, his friend. **सङ्ग्रहेण** is in the मूलम्, **सङ्ग्रहः** is equal to **सङ्क्षेपः** and **सङ्क्षेपः** means capsule form. In capsule form, **तेन सङ्क्षेपेण प्रवक्ष्ये** is in the मूलम्, is equal to **कथयिष्यामि** – I shall define that निर्गुणम् ब्रह्म later. Later means the definition will be given in the verse twenty and twenty-one. The important definition of निर्गुणम् ब्रह्म is given in the verses twenty and twenty-one. For that कृष्ण gives introduction here. The अन्वय is, यत् अक्षरम् वेद-विदः वदन्ति, यत् वीत-रागाः यतयः विशन्ति, यत् इष्ठन्तः (यतयः) ब्रह्मचर्यम् चरन्ति, तत् पदम् ते (अहम्) सङ्ग्रहेण प्रवक्ष्ये। Continuing;

Verse 08-12 Introduction;

‘स यः ह वै तद्बगवन्मनुष्येषु प्रायणान्तमोऽकारमभिद्यायीत कतमम् वाव सः तेन लोकं जयति इति ।’ [प्रज्ञोपनिषत् ५-१] ‘तस्मै सः ह्लोवाच एतद्दौ सत्यकामं परं चापरं च ब्रह्म यदोऽकारः’ [प्रज्ञोपनिषत् ५-२] इति उपक्रम्य ‘यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिद्यायीत — सः सामभिरुन्नीयते ब्रह्मलोकम्’ [प्रज्ञोपनिषत् ५-५] इत्यादिना वर्चनेन ।

A very long sentence is given. In the next श्लोक, i.e., the twelfth श्लोक, कृष्ण is introducing अँकार उपासनम् which he has not mentioned until now. He has given the description of ईश्वर before कविम् पुराणम् अनुशासितारम् अणोः अणीयांसम् etc., that total ईश्वर you should meditate upon at the time of death, you have to have भक्ति and you should withdraw प्राण etc., but for that meditation what should be आलम्बनम् or symbol to be used and that the symbol to be used is अँकार कृष्ण says in the following two श्लोकs twelve and thirteen. And शङ्कराचार्य wants to say that the अँकार उपासनम् prescribed by कृष्ण is borrowed from the उपनिषत् only. In all the उपनिषत् अँकार उपासन is talked about, but as a sample शङ्कराचार्य brings अँकार उपासन mentioned in two उपनिषत् and one is प्रज्ञ उपनिषत् अँकार उपासनम् and the other is कठोपनिषत् अँकार उपासनम्. Of course it is there in तौतिरीयोपनिषत् also ओमिति ब्रह्म । ओमितीदंसर्वम् । etc., very elaborately. But for sample शङ्कराचार्य borrows from two उपनिषत् – first one is प्रज्ञ उपनिषत् chapter five where there is a dialogue between पिप्लाट, the गुरु, and सत्यकाम, the

disciple. It is पिप्पलाद सत्यकाम संवाद in the fifth chapter of the प्रथ्म उपनिषत्. सत्यकाम says that I would like to know the अँकार which represents both सगुणम् ब्रह्म and निर्गुणम् ब्रह्म known as परम् and अपरम् ब्रह्म. That मन्त्र शङ्करचार्य is quoting here. ‘स यः ह वै’ is from प्रथ्म उपनिषत् fifth chapter first मन्त्र. So मनुष्येषु प्रायणान्तमोऽकारमभिध्यायीत – सत्यकाम is asking the question suppose a person meditates on ब्रह्मन् until death. प्रायणम् means मरणम्. How? अँकारम् – with the help of प्रणव मन्त्र. Then कतम् वाव सः तेन लोकं जयति इति ।’ [प्रथ्मोपनिषत् ५-१] – what will be the benefit for that अँकार उपासक. इति – in this manner सत्यकाम asks the question to पिप्पलाद. And ‘तर्मै सः होवाच – पिप्पलाद answers him, परं चापरं च ब्रह्म यदोऽकारः’ [प्रथ्मोपनिषत् ५-२] – अँकार उपासन itself has got several sub-divisions. That is how the fifth chapter begins, and there you get अकार प्रधान अँकार उपासन, उकार प्रधान अँकार उपासन, मकार प्रधान अँकार उपासन and समष्टि अँकार उपासन, you can focus on any one of the three मात्राः or you can take the समष्टि अँकार also for उपासन. And not only you can do this kind of उपासन, the ब्रह्मन् you think of can be अपरम् ब्रह्म or परम् ब्रह्म, सगुणम् or निर्गुणम्. Later another division, the उपासन can be सकाम उपासन or निष्काम उपासन. Thus varieties of अँकार उपासनाः are talked about in प्रथ्म उपनिषत् beginning with this मन्त्र. Why does शङ्करचार्य quotes this? To show that this गीता श्लोक is borrowed from the उपनिषत्. So एतद्वै सत्यकाम, एतद्वै onwards पिप्पलाद’s words. And he says परं चापरं च ब्रह्म यदोऽकारः – अँकार represents both सगुणम् and निर्गुणम् ब्रह्म. इति उपक्रम्य – starting with. Then how does it progress later? Later पिप्पलाद makes the

following statement which is relevant for us. ‘यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण – पिप्लाट says अकार प्रधान ॐकार उपासन will not give मोक्ष but it will give only मनुष्य जन्म once again. उकार प्रधान ॐकार उपासन will not give मोक्ष but it will give you स्वर्ग लोक and you will have to return to भूलोक, therefore those fractured उपासन – अकार or उकार that will give you only पुनर्जन्म, if you want क्रममुक्ति, fifth chapter is क्रममुक्ति प्रधान chapter, and if you want क्रममुक्ति you should not do अकार प्रधान or उकार प्रधान but it is त्रिमात्र प्रधान ॐकार उपासन. Therefore त्रिमात्रेण – total ॐकार, ओमित्येतेनैवाक्षरेण – only if you take the ॐकार मन्त्र in its entirety, then you should meditate upon परं पुरुषमभिध्यायीत – so invoking परम् ब्रह्म upon ॐकार you do ॐकार उपासन. इत्यादिना वचनेन – upto this is quotation from प्रथ्नोपनिषत् through these statements. Then the sentence is going on and on and for our benefit we will supply ॐकार उपासनम् उत्तम् and put a full stop. इत्यादिना वचनेन ॐकार उपासनम् उत्तम् प्रथ्न उपनिषदि. This is ॐकार उपासन occurring in प्रथ्नोपनिषत् chapter five.

Now hereafter शङ्कराचार्य is going to take from कठोपनिषत् the same ॐकार उपासन only. we will read.

‘अन्यत्र धर्मादन्यत्राधर्मात्’ [कठोपनिषत् १-२-१४] इति च उपक्रम्य ‘सर्वे वेदा यत्पदमामनन्ति । तपांसि सर्वाणि च यद्गदन्ति । यदित्तचन्तो ब्रह्मचर्यं चरन्ति तते पदं सङ्ग्रहेण ब्रवीम्योमित्येतत्’ [कठोपनिषत् १-२-१७] इत्यादिभिश्च वचनैः ।

ॐकार उपासनम् occurs in कठोपनिषत् first chapter after the description of निर्गुणम् ब्रह्म. So first the उपनिषत्

describes निर्गुणम् ब्रह्म in 1-2-14, the most famous मन्त्र of कठोपनिषत्. अन्यत्र धर्मादन्याधर्मादन्यत्रारमात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्पश्यसि तद्वद् ॥ कठोपनिषत् १-२-१४ ॥ देश अतीतः काल अतीतः कार्य अतीतः कारण अतीतः पुण्य अतीतः पाप अतीतः it transcends the empirical world, it is the absolute reality. Thus ब्रह्मन् is described and after that ब्रह्मन् description comes the next मन्त्र इति च उपक्रम्य – उपक्रम्य means starting with the description of निर्गुणम् ब्रह्म in the fourteenth मन्त्र. Then in the next मन्त्र, i.e., the fifteenth मन्त्र which is fully quoted here, ‘सर्वे वेदा यत्पदमामनन्ति । तपासि सर्वाणि च यद्गदन्ति । यदित्तच्छन्तो ब्रह्मचर्यं चरन्ति तते पदं सङ्ग्रहेण ब्रवीम्योगित्येतत्’ [कठोपनिषत् १-२-१५]. And if you compare the कठोपनिषत् मन्त्र with the previous ष्ठोक of the गीता (eleventh ष्ठोक) most of the words are borrowed from कठोपनिषत् only. There in कठोपनिषत् सर्वे वेदा यत्पदमामनन्ति is there, here यदक्षारं वेदविदो वदन्ति is there, then यदित्तच्छन्तो ब्रह्मचर्यं चरन्ति is same in both, and तते पदं सङ्ग्रहेण प्रवक्ष्ये is in गीता and in कठोपनिषत् it is तते पदं सङ्ग्रहेण ब्रवीमि. The whole thing कृष्ण borrows, but the most important thing is the last part, ओमिति एतत्. Thus अँकार उपासन is said. इत्यादिभिश्च वचनैः च you have to supply अँकार उपासनम् उत्तम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-12 Introduction Continuing;

‘अन्यत्र धर्मादन्यत्राधर्मात्’ [कठोपनिषत् १-२-१४] इति च उपक्रम्य ‘सर्वे वेदा यत्पदमामनन्ति । तपांसि सर्वाणि च यदुदन्ति । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तते पदं सङ्ग्रहेण ब्रवीम्योगित्येतत्’ [कठोपनिषत् १-२-१७] इत्यादिभिश्च वचनैः ।

Lord कृष्ण is talking about प्रयाणकाल ईश्वर स्मरणम् or प्रयाणकाल ईश्वर उपासनम् as a means of क्रममुक्ति. Because अर्जुन had asked about it in the beginning of the chapter as the seventh question. प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मग्निः ॥ गीता ८-२ ॥ And this प्रयाणकाल ईश्वर उपासनम् has to be done by making use of some symbol or the other because उपासनम् always requires a symbol for उपास्य देवता. Since उपास्य देवता is not प्रत्यक्ष गोचर, not available for direct perception उपास्य देवता must be always indicated by a symbol which symbol has to be प्रत्यक्षम्. And that symbol is called आलम्बनम् and the आलम्बनम् can be प्रतिमा or प्रतीकम्. Thus प्रतिमा आलम्बनम् is an आलम्बनम् where the symbol has the clear features like hands, face, legs etc. With clear limbs when we have an आलम्बनम् it is called प्रतिमा आलम्बनम्. All मूर्तिः like विष्णु मूर्ति, शिव मूर्ति, देवी मूर्ति, all of them will come under प्रतिमा आलम्बनम्. When the आलम्बनम् doesn’t have clear features or limbs it is called प्रतीक आलम्बनम्. शिवलिङ्गम्, शालीग्राम, अँकार शब्द, अँकार मन्त्र will come under प्रतीक आलम्बनम्. And of these various आलम्बनम् the most glorious one is said to be अँकार आलम्बनम् because all the उपनिषत् glorify

ॐकार as an ideal symbol of ईश्वर. And कृष्ण borrows from the उपनिषद् and introduces ॐकार आलम्बन ईश्वर उपासन in these twelfth and thirteenth verses. And शङ्कराचार्य wants to show that there is वेद प्रमाणम् in support of कृष्ण's teaching, therefore he was quoting two प्रमाणम् which we saw in the last class. One was from प्रश्नोपनिषद् and another one was from कठोपनिषद्. Both the quotations are for ॐकार as an आलम्बनम्. What type of ॐकार उपासनम् is prescribed in these two vedic मन्त्रः? शङ्कराचार्य presents that in the second paragraph, we will read.

**परस्य ब्रह्मणो वाचकरूपेण, प्रतिमावत् प्रतीकरूपेण च,
परब्रह्मप्रतिपत्तिसाधनत्वेन मन्दमध्यमबुद्धीनां विवक्षितस्य
ओऽकारस्य उपासनं कालान्तरे मुक्तिफलम् उत्तमम् ।**

ओऽकारस्य उपासनं उत्तमम् – ॐकार उपासनम् was mentioned in the two *Vedic* portion, here उत्तमम् doesn't refer to the भगवद्गीता, it refers to the प्रश्न उपनिषदि, कठ उपनिषदि च उत्तमम्. What was उत्तमम्? ॐकारस्य उपासनम्. Which ॐकार उपासनम्? **विवक्षितस्य** – which उपासनम् is going to be mentioned by कृष्ण. **विवक्षितस्य** refers to भगवद्गीता. **उत्तमम्** refers to उपनिषद्. In the following two श्लोकः कृष्ण is going to prescribe the same उपासन. And this ॐकार is a symbol for **परब्रह्मप्रतिपत्तिसाधनत्वेन परस्य ब्रह्मणो वाचकरूपेण, प्रतिमावत् प्रतीकरूपेण च** – it is a symbol for परब्रह्मणः, for परम् ब्रह्म which refers to कारण ब्रह्म. अपरम् ब्रह्म refers to कार्य ब्रह्म. What is कार्य ब्रह्म? छिरण्यगर्भ and विराट् are considered to be कार्य ब्रह्म. अन्तर्यामि ईश्वर is said to be कारण ब्रह्म. So **परस्य ब्रह्मणः कारण ब्रह्मणः वाचकरूपेण प्रतीकरूपेण च** – ॐकार is

unique symbol it can be used as a word also, it can be used as a symbol also. Unlike other नामःs of the Lord, राम शिव, कृष्ण etc., are all words but not symbols, शातीघाम and शिवलिङ्ग are symbols but they are not words. Therefore normally words are not symbols and symbols are not words, they are mutually exclusive, but अँकार happens to be a unique thing which can serve both as a symbol also as well as a word also. It's uniqueness शङ्कराचार्य points out वाचकरूपेण – अँकार is a word also and प्रतिमावत् प्रतीकरूपेण – and it is a symbol also like a प्रतिमा. Thus अँकार is a versatile मन्त्र, it is a word and it is a symbol. And this अँकार which is a versatile मन्त्र can be used as a उपासन मन्त्र, and this उपासन मन्त्र is used for the purpose of परब्रह्मप्रतिपत्तिसाधनत्वेन as a means of attaining परब्रह्म or मोक्ष. So परब्रह्मप्रतिपत्तिसाधनम् means मोक्ष साधनम्. Thus the message of this paragraph is अँकार is a versatile मन्त्र, it can be used for उपासनम् and this अँकार उपासनम् will lead to मोक्ष. And this अँकार उपासनम् as a means of मोक्ष is used for what type of seekers? Inferior seekers or superior seekers, advanced seekers or junior seekers? शङ्कराचार्य says you have to underline that. मन्दमध्यमबुद्धीनाम् – अँकार उपासनम् at the time of मरणकालि is prescribed for the मन्दमध्यमबुद्धि. मन्दबुद्धि means inferior students, मध्यमबुद्धि means intermediary students, certainly not for the superior students. If अँकार उपासन is not prescribed for superior students, then what is prescribed for them? महावाक्यम् विचारः is prescribed for superior students. And where does it come? In the ninth chapter. Then some of you may say that we are all superior students, therefore can we skip the eighth chapter and go to the

ninth chapter? Since we are studying भगवद्गीता, even if for us it is not relevant, to complete the study we have to go through this chapter, and I know you are all superior students, you are not interested in अँकार उपासनम् I know, but still to complete that we should know what it is all about. That is why शङ्कराचार्य says better we go through it. Therefore मन्दमध्यमबुद्धीनां अँकार उपासनम् उत्तम्. And this अँकार उपासनम् will give मोक्ष it is said, the question is when will it give मोक्ष. That also शङ्कराचार्य qualifies कालान्तरे मुक्तिफलम् – certainly not in this जन्म. You have to remember and do उपासन at the time of death, and you have to die successfully and you have to squeeze the सूक्ष्म शरीरम् through the minute सुषुम्ना नाडि, normally ordinary doles I am not able to squeeze myself, you have to squeeze through the सुषुम्ना नाडि and it has to come out through ब्रह्मरन्धम्. You decide you want or not. Therefore मुक्तिफलम् कालान्तरे means in the next जन्म मुक्तिफलम् otherwise it is called क्रममुक्ति फलम्. And मुक्तिफलम् is बहुवीहि समास adjective to उपासनम्. So कालान्तर मुक्तिः फलम् यस्य तत् उपासनम् उत्तम्. After उत्तम् we can put a full stop. The word यत् can be connected to the next paragraph.

And really speaking all the four paragraphs put together is one grammatical sentence in संस्कृत and we have cut it into four sentences but grammatically it is one very long sentence. Continuing;

यत् तदेव इह अपि ‘कर्वि पुराणमनुशासितारम्’ [गीता ८-४] ‘यदक्षरं वेदविदो वदन्ति’ [गीता ८-११] इति च उपन्यस्तस्य

परस्य ब्रह्मणः पूर्वोक्तख्येण प्रतिपत्ति-उपाय-भूतम् ओङ्कारस्य कालान्तरमुक्तिफलम् उपासनं योगधारणासहितं वक्तव्यम्, प्रसक्तानुप्रसरकं च यत्किञ्चित् इति एवम् अर्थः उत्तरो ग्रन्थं आरभ्यते —

So यत् उक्तम् तत् एव, whatever has been taught in प्रथोपनिषत् and कठोपनिषत् the same ऊँकार उपासनम् is said in the भगवद्गीता also तदेव इह अपि. So यत् श्रुति प्रमाणे उक्तम् तदेव स्मृति प्रमाणे अपि इह means गीता अष्टम अध्याये. And how do you know गीता is also talking about परम् ब्रह्म, कारणम् ब्रह्म only? शङ्कराचार्य says we have seen those श्लोकs describing परम् ब्रह्म. And what are those श्लोकs? ‘कविं पुराणमनुशासितारम्’ [गीता ८-१] verse number nine of this chapter, ‘यदक्षरं वेदविदो वदन्ति’ [गीता ८-११] verse number eleven of this chapter, both of them introduced कारणम् ब्रह्म, उपन्यस्तस्य परस्य ब्रह्मणः – for reaching that परम् ब्रह्म, reaching परम् ब्रह्म is attainment of मोक्ष because ब्रह्म प्राप्ति and मोक्ष प्राप्ति are synonymous. Therefore उपन्यस्तस्य – described परस्य ब्रह्मणः – for reaching that परम् ब्रह्म, प्रतिपत्ति-उपाय-भूतम् ओङ्कारस्य – ऊँकार otherwise ऊँकार उपासनम् is the प्रतिपत्ति-उपाय-भूतम् – is a means for attaining that परम् ब्रह्म. ऊँकार उपासनम् which is the means for attaining that परम् ब्रह्म which has been described as ‘कविं पुराणमनुशासितारम्’ and ‘यदक्षरं वेदविदो वदन्ति’. And what type of उपासन? कालान्तरमुक्तिफलम्, he want to repeatedly remind, it will not directly take you to ब्रह्मन्, it will take to ब्रह्मन् only in two stages, those stages will be mentioned in the eighth chapter itself later as शुक्ल गति, ब्रह्मलोक प्राप्ति, attending the classes in ब्रह्मलोक, then doing महावाक्य विचारम् there, all those will

be mentioned later. Therefore कालान्तरमुक्तिफलम् उपासनम्, वर्तन्यम् – has to be taught. This is the intention of कृष्ण; शङ्कराचार्य is presenting कृष्ण's intention. 'I have to teach अँकार उपासनम्' is the intention of कृष्ण, and while teaching this अँकार उपासन कृष्ण wants to introduce योगधारणसहितम्.

This is another aside note we have to make. Always उपासनम् goes along with अष्टाङ्गयोग. उपासनम् and पतञ्जलि's अष्टाङ्गयोग go always together. So all the उपासकs who want क्रममुक्ति will have to be experts in अष्टाङ्गयोग. Whereas for ज्ञानयोग, अष्टाङ्गयोग is not compulsory. अष्टाङ्गयोग is not compulsory for महावाक्य विचार, and even if a person wants to use अष्टाङ्गयोग of पतञ्जलि like प्राणायाम, प्रत्याहार etc., the required level is only a very small level. For उपासन a person has to be expert in अष्टाङ्गयोग, for वेदान्त विचार अष्टाङ्गयोग is not required, even if one wants to utilize it we require only minimum अष्टाङ्गयोग. Therefore here the topic being उपासनम् अष्टाङ्गयोग is compulsory, by expertise in अष्टाङ्गयोग what I mean is the capacity to withdraw प्राण etc., and he should know what are the नाडिः and he must have so much control, that is why they require बन्ध etc., varieties of बन्धs like उद्यानबन्ध, मौलिबन्ध, etc., and they should all know various चक्रs; that also we should note, once अष्टाङ्गयोग and उपासन comes चक्र discussion will come. I will have to introduce in the class six चक्रs are there, I should talk about the position of मूलाधार, स्वाधिष्ठान, मणिपुरक, अनाहत, आज्ञा etc., I will have to talk about संहस्रार चक्र, I will have to talk about कृष्णलिङ्गी and I will have to talk about raising the कृष्णलिङ्गी, I will have

to talk about mastering कृष्णलिङ्गी, I have to talk about the कृष्णलिङ्गी journey through the सुषुम्ना नाडि – all these topics I will have to talk about once I introduce उपासन and क्रमसुक्रिति whereas in our वेदान्त classes we have scrupulously avoided the नाडिस and चक्रस. How many times I would have talked about the चक्रम्? I have avoided because for us none of this is required that is why in the entire भगवद्गीता you don't find चक्र not mentioned because that is important only when उपासनम् and क्रमसुक्रिति is our primary topic. Still कृष्ण wants to say these चक्रम् are all part of वेद only. We don't want to say that कृष्णलिङ्गी योग etc., are outside the *Vedic* culture, they are included but they are not required for ज्ञानयोग, they are *Vedic* when we vote for उपासन and क्रमसुक्रिति, they are not at all relevant when we are talking about महावाक्य विचार. That they are relevant is indicated in this word योगधारणसहितम्. We get some more details in श्वेतांश्वतरोपनिषद् there are six chapters. There the second chapter is dedicated to the योगधारण. So this योगधारण has got source in श्वेतांश्वतरोपनिषद्. We have got a series of उपनिषद् called योग उपनिषद्. In all these योग उपनिषद् कृष्णलिङ्गीs are discussed, चक्रम् are discussed, प्राणायाम् are discussed, चक्रध्यानम् are discussed and श्वेतांश्वतरोपनिषद् is considered to be one of the योग उपनिषद् especially the second chapter. You will find all kinds of extraordinary powers are talked about, extraordinary visions are talked about, mystic visions and mystic powers are discussed along with कृष्णलिङ्गी and चक्र. वेदान्त doesn't require mysticism, mystic visions etc., but they are all there. We don't say they are not there. For this the प्रमाणम् is भाष्यकार's

योगधारणसहितम् वक्तव्यम् – कृष्ण wants to mention, at least briefly, and along with that प्रसक्तानुप्रसक्तं च, प्रसक्ताम् means relevant topic of अँकार उपासनम्, and अनुप्रसक्ताम् means allied topics connected with अँकार उपासनम्. And what is the connected topics? शुक्ल गति, ब्रह्मलोक प्राप्तिः, and क्रममुक्ति are connected topics. So प्रसक्ताम् means अँकार उपासन, अनुप्रसक्ताम् means शुक्ल गति, ब्रह्मलोक प्राप्ति and क्रममुक्ति all these topics, यत्किञ्चित् – whatever be relevant. वक्तव्यम्, it should be connected वक्तव्यम् इति एवम् अर्थः – for this particular purpose, उत्तरे ग्रन्थ आरभ्यते – the following verses are introduced where अष्टाङ्गयोग becomes relevant. And remember the अष्टाङ्गयोग of पतञ्जलि is not पतञ्जलि's own personal speculation. पतञ्जलि ऋषि has extracted the अष्टाङ्गयोग from the वेदs only. अष्टाङ्गयोग is considered to be स्मृति ग्रन्थ because it has been extracted from the योग उपनिषद् of the वेद प्रमाणम् only. That is why शङ्कराचार्य in ब्रह्मसूत्र says we accept पतञ्जलि's अष्टाङ्गयोग because it is borrowed from वेदs only. We are against only the philosophy they talk about, that philosophy is not *Vedic*. So योग साधन is *Vedic*, योग दर्शनम् (philosophy) is not *Vedic*. That योग साधन अष्टाङ्गयोग is introduced. We will read.

Verse 08-12

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।
मूढन्यार्थायात्मनः प्राणमारिथतो योगधारणाम् ॥ गीता ८-१२ ॥

So the अष्टाङ्गयोग procedures are mentioned in this श्लोक. The first step is प्रत्याहारः after taking an आसन. आसन is understood. Being seated in पद्मासन, सिद्धासन, सुखासन

etc., सर्व-द्वाराणि संयम्य, द्वाराणि means दश इन्द्रियाणि, all the ten sense organs ज्ञानेन्द्रियs and कर्मेन्द्रियs must be withdrawn, indicated in अष्टाङ्गयोग as प्रति आहारः, प्रति आहारः means withdrawal. आह means withdraw. And आत्मनः प्राणम् मूर्धिन् आधाय – by the practice of प्राणायाम the *Pranic* flow must be withdrawn from all the नाडिस and brought to हृदयम्, brought to the सुषुम्ना नाडि, and through the सुषुम्ना नाडि it must be brought to ब्रह्म रन्ध्रम्. All these are indicated by मूर्धिन् आत्मनः प्राणम् आधाय. This refers to प्राणायाम. So प्राणायाम is mentioned, प्रत्याहार is mentioned. In fact, the order has to be changed, प्राणायाम and then प्रत्याहार. And then the next one is योग-धारणाम् आस्थितः – then you have to withdraw the mind from the external world, and through the various चक्रs the mind has to be brought upwards, mind has to brought to the हृदयम्, where चक्रम् are talked about, he should bring to the हृदयम्. मनः हृषि निरुद्ध्य च. All these things we should do at the time of प्रयाणकाले. That means I should know the time of death. If a person is a perfect to योगि who has practiced the उपासन he will develop various powers including intuitive power of knowing his own time of death. योगशास्त्र guarantees that knowledge but not casually you have to become a great योगि. Therefore मरणकाले आस्थितः: you have to do that. This is the gist of the श्लोक. Let us read the भाष्यम्.

सर्व-द्वाराणि – सर्वाणि च तानि द्वाराणि च सर्वद्वाराणि उपलब्धौ, तानि सर्वाणि संयम्य संयमनं कृत्वा मनः हृषि हृदयपुण्डरीके निरुद्ध्य निरोधं कृत्वा निष्पचारम् आपाद, तत्र वशीकृतेन मनसा हृदयात् ऊर्ध्वगामिन्या नाड्या ऊर्ध्वम् आरुह्य मूर्धिन् आधाय

आत्मनः प्राणम् आस्थितः प्रवृत्तः योग-धारणां धारयितुम् ॥ ८-१२ ॥

सर्व-द्वाराणि is in the मूलम् after that you have to put an en dash, that word is being explained. **सर्वाणि च तानि द्वाराणि च**, this is for the grammar students, शङ्कराचार्य says this is कर्मधारय समासः, if you take षष्ठी तत्पुरुष समास you will have problem, grammar student have to analyze what is that problem, षष्ठी तत्पुरुष will be wrong compounding and only कर्मधारय must be taken. So **सर्वाणि द्वाराणि** is equal to **सर्वद्वाराणि**. So literally द्वारा means gateway, apertures or the gateways. For what purpose? **उपलब्धौ** – for the sake of grasping the external world, perceiving the external world. Therefore **उपलब्धौ** is विषय सप्तमी or निमित्त सप्तमी. So they are apertures for perceiving the world. What are the apertures? The sense organs are apertures. After **उपलब्धौ** you have to put a full stop. **तानि सर्वाणि संयमनं कृत्वा** – all those sense organs must be restrained, **संयम्य** is in the मूलम्, is equal to **संयमनं कृत्वा** – which is called प्रत्याहारः, then **मनः हृति निरुद्ध्य**, **हृति** means हृदयपुण्डरीके, **हृदयपुण्डरीक** means the lotus heart and we are referring to the physical heart only, the regular heart, there only the various चक्रs are talked about, mind has to be brought to the हृदयम्. And there what should you do with the mind? **निरुद्ध्य** is equal to **निरोधं कृत्वा** – mind should be stopped, restrained. And what do you mean by restrained? **निष्प्रचारम् आपाव** – it should be made non-moving, not going towards the external world. **प्रचारम्** means wandering about, **निष्प्रचारम्** means mind should not be allowed to roam about either in the external world or the mind will project the inner world; the very same family

we can project in the mind also even they are gone long before, we are so creative that we can project them and move about the inner world, don't allow the mind to move either in the external world or the internal world. So **निष्प्रचारम् आपाद् आपाद्** means making. **निष्प्रचारम्** means non-wandering, making the mind non-wandering. To put it in positive language quietening the mind. Then what should we do? **तत्र वशीकृतेन मनसा** – so with the help of that restrained mind, **हृदयात् ऊर्ध्वगामिन्या नाड्या ऊर्ध्वम् आरहा** – mentally he should go through the **सुषुम्ना नाडि** upwards to the top of the head. **हृदयात्** means from the **हृदयम् ऊर्ध्वगामिनि नाडि** – **नाडि** which is travelling upwards. And why do we say travelling upwards? Because according to **योगशास्त्र** from the **हृदयम्** so many **नाडिः** are travelling in all directions, care of **कठोपनिषत् शतं चैका च हृदयस्य नाड्यः॥ कठोपनिषत् २-३-१६** || hundred and one main **नाडिः** are emanating from **हृदयम्** travelling in all directions. And if you go to **प्रःनोपनिषत्** it says hundred and one are only prime **नाडिः** but if you take all the other **नाडिः** there are innumerable is given. So there we have to select **ऊर्ध्वगामिन्या सुषुम्ना नाड्या**, the word **सुषुम्ना** is not mentioned but we have to supply. And through what the meditator should do is **ऊर्ध्वम् आरहा** – he should mentally travel upwards. And remaining on the top mentally what should he do? **आत्मनः प्राणम् मूर्दिर्ण आधाय** – he should withdraw the entire **प्राण शक्तिः** from all the other **नाडिः**, that is that facility comes because of long **प्राणायाम** practice, varieties of **प्राणायाम** those **योगी**s who have got control you ask them, you read their books, **योगी**'s autobiography you read they would have practiced eight hours

of प्राणायाम् per day for years or decades. You can decide; that way I am telling if you want all those facility what you have to do, first of all you have to drop all your jobs and you should go to a quiet आश्रम् and learn प्राणायाम् from a proper गुरु otherwise breathing will stop, there are so many varieties and you have to practice minimum of eight hours per day for months together along with that आहार नियम् and all those things; you decide you want to be a योगी or not, I will tell you clearly, I don't want to be and I am not a योगी also. Therefore you have to do all these things. So आत्मनः प्राणम्, here आत्मनः is reflexive pronoun. So withdrawing one's own प्राण. There is a joke also on this – you cannot control another's प्राण. Therefore controlling your own प्राण, and thereafter alone the crucial thing comes, योग-धारणाम् आस्थितः, आस्थितः means प्रवृत्तः, योग-धारणाम् means धारयितुम्. In short, *Yogic* concentration you should engage in. प्रवृत्तः means get engaged in, that means all the previous steps are only preparatory steps. Having gone through these preparatory steps he should enter into *Yogic* concentration chanting अँकार and they also talk about the length of अँकार, during वेद पारायणम् the maximum length of अँकार is three मात्रas or four मात्रas, but when you want to do अँकार उपासनम् not three or four, twelve मात्रas दीर्घम् प्रणवम् उच्चार्य. So दीर्घ प्रणव means the अँकार's final म् should go on and on that much breath control should be there. Therefore योग-धारणाम् अँकार उच्चारण रूपम् दीर्घ प्रणव उच्चारण रूपम्. All these are talked about in फलीकरणम् which is the work of शङ्कराचार्य and मानसोल्लास of सुरेश्वराचार्य which is the commentary of श्रीदक्षिणामूर्ति रत्नोत्तमम्. But

शङ्कराचार्य himself doesn't dwell upon योग too much at all, because शङ्कराचार्य wants us to choose not क्रममुक्ति. He doesn't dwell upon this topic too much, he refers to it here and there, but the other आचार्यs go on and on with पतञ्जलि's योग. So this is not yet complete, then he has to do further job. The अन्वय is, सर्व-द्वाराणि संयम्य, मनः च हृषि निरुद्ध्य, मूर्दिन् आत्मनः प्राणम् आधाय, योग-धारणाम् आस्थितः. The sentence is incomplete, it has to be connected to the next श्लोक, for completion we can add आस्थितः सन् देहम् त्यजन् सः परमाम् गतिम् याति. This is taken from the next श्लोक for grammatical completion. Continuing;

तत्र एव च धारयन्—

Verse 08-13

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥ गीता ८-१३॥

तत्र एव च धारयन् – having focused the mind by going through the preliminary steps of अष्टाङ्गयोग, then he has to implement the उपासन part. Until now अष्टाङ्गयोग part he has successfully implemented, hereafter he has to implement the उपासन part. That is why I said अष्टाङ्गयोग and उपासन always go together. Verse twelve is the अष्टाङ्गयोग part and the current verse is the उपासन part. And what is the उपासन that is said in this श्लोक, ओम् इति एक-अक्षरम् ब्रह्म व्याहरन् – we have to start दीर्घ प्रणव उत्त्वारणम् ढाठश मात्रारूप दीर्घ प्रणव उत्त्वारणम्, and even this दीर्घ प्रणव उत्त्वारणम् we have to practice because our breath must be so much under control, otherwise what will happen is you will die, struggling to hold

the breath the person will die. Therefore दीर्घ प्रणाव उच्चारणम् also requires long practice. And then uttering the अँकार what should he do? माम् अनुस्मरन्, that is the crucial part, ईश्वर must be remembered. And what type of ईश्वर? कारण ब्रह्म, परम् ब्रह्म, because कारण ब्रह्म प्राप्ति alone is called मोक्ष. Thus uttering अँकार, remembering God, the उपासक must die देहम् त्यजन् then परमाम् गतिम् याति – he will attain the highest goal of मोक्ष. This is the gist of this ज्लोक. We will go to the भाष्यम्.

ओम् इति एकाक्षरं ब्रह्म ब्रह्मणः अभिधानभूतम् ओड्कारं व्याहरन् उच्चारयन् तदर्थभूतं माम् ईश्वरम् अनुस्मरन् अनुचिन्तयन् यः प्रयाति म्रियते ।

ओम् इति एकाक्षरं ब्रह्म, एक-अक्षरम् means one syllabled word, a word of one syllable, a word of mono syllable, अक्षरम् means syllable which is **ओम् ब्रह्म**, the word ब्रह्म here should be understood as ब्रह्मनाम, the name of ब्रह्मन्. So **ओम् इति एकाक्षरं ब्रह्मनाम**, the name of ब्रह्मन्. शङ्कराचार्य says ब्रह्मणः अभिधानभूतम् – अभिधानम् means name, so अँकार which is the अभिधानम् or which is नाम of ब्रह्मन्, therefore अँकार itself is called ब्रह्म. ब्रह्म नामत्वात् अँकार एव ब्रह्म इति उच्यते. And this name of ब्रह्मन् **व्याहरन्, व्याहरन्** is in the मूलम्, is equal to **उच्चारयन्**, उच्चारयन् means uttering, that means it is not a mental utterance but it is actual oral utterance only because the word उच्चारणम् means we have to use the mouth, vocal it is. So vocally uttering **ओम्** and parallelly **तदर्थभूतं माम् ईश्वरम् अनुस्मरन्** – at the same time remembering the Lord which is the meaning of the word **ओम्**. **तदर्थभूतम्** means अँकार नामनः अर्थ भूतम् **माम्** is in the मूलम्,

is equal to ईश्वरम्, अनुस्मरन् is equal to अनुचिन्तयन्, meditating upon यः प्रयाति, यः refers to उपासक, the उपासक dies, then what will happen? Next week.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-13 Continuing;

ओम् इति एकाक्षरं ब्रह्म ब्रह्मणः अभिधानभूतम् ओङ्कारं व्याहरन् उच्चारयन् तदर्थभूतं माम् ईश्वरम् अनुस्मरन् अनुचिन्तयन् चः प्रयाति ग्रियते ।

In these verses twelve and thirteen कृष्ण is talking about ईश्वर उपासान with the help of ॐकार आलम्बनम्. ॐकार आलम्बनक सगुण ईश्वर उपासान as a means of क्रममुक्ति is being talked about. शङ्कराचार्य is commenting on that. ओम् इति एक-अक्षरम् ब्रह्म व्याहरन्. So here the word ब्रह्म in the ऋक् must be understood as ब्रह्मणः नाम, the name of ब्रह्मन्. And what is name of ब्रह्मन्? ओम् इति एक-अक्षरम् – the name with one syllable, i.e., ॐकार. So ब्रह्मणः अभिधानभूतम् ओङ्कारं व्याहरन् – so uttering ॐकार which is the name of ब्रह्मन्. And parallelly while uttering the ॐकार, तदर्थभूतं माम् ईश्वरम् अनुस्मरन् च – not only mere utterance of the नाम, along with that the meaning in the form of सगुण ईश्वर also must be remembered. अनुस्मरन् is in the मूलम् is equal to अनुचिन्तयन्. So in this condition, चः प्रयाति, प्रयाति is in the मूलम्, is equal to ग्रियते. Literally प्रयाति means the one who leaves, शङ्कराचार्य says in this context प्रयाति means मरणम्. So whoever dies in this manner he will the following benefit which is said in the second half of the ऋक् for which शङ्कराचार्य writes the commentary. We will read.

सः त्यजन् परित्यजन् देहं शरीरम् । ‘त्यजन् देहम्’ इति प्रयाणतिशेषणार्थम् – देहत्यागेन प्रयाणम् आत्मनः, न

स्वरूपनाशेन इति अर्थः । सः एवं त्यजन् याति गच्छति परमां प्रकृष्टां गतिम् ॥ ८-१३ ॥

सः त्यजन् is in the मूलम्, is equal to परित्यजन्, परित्यजन् means dropping, renouncing, देहम् is in the मूलम्, is equal to शरीरम्. 'त्यजन् देहम्' इति प्रयाणतिशेषणार्थम्, the word 'त्यजन् देहम्' – the expression 'dropping the body' is to explain the प्रयाणम् or मरणम् process. Ok, what is the explanation required for that? That he says; after प्रयाणतिशेषणार्थम् you have to put an en dash. He says देहत्यागेन प्रयाणम् आत्मनः, न स्वरूपनाशेन इति अर्थः – if the word प्रयाति alone is there it will mean मरणम्. मरणम् literally means death. And if we talk about the death of the उपासक we may think the उपासक will die for good and he will disappear, it will be the extinction of the उपासक we may conclude. By saying देहत्यागेन मरणम् indicates not the extinction of the उपासक, मरणम् indicates only dropping of the body. If the mere word प्रयाति is there प्रयाति will mean मरणम्. मरणम् will mean extinction. But when the specification 'देहम् त्यजन्' is there, it will indicate मरणम् is not the extinction of the उपासक, मरणम् is only dropping the external vesture. Therefore he says देहत्यागेन आत्मनः प्रयाणम् – the death of the उपासक is only dropping of the body, here the word आत्मनः is reflexive pronoun, it is only dropping one's own body, न स्वरूपनाशेन – it is not the extinction of the उपासक, it is nothing but dropping the external body. This is important because according to modern rationalistic people मरणम् is not dropping the body and travelling because they ask the question where is the scientific proof for somebody dropping the body and travelling,

according to the modern scientists death is not a travel of someone, death is the extinction of an individual, some part of an individual surviving , traveling, going to some other लोक and receiving श्राद्धम् and तर्पणम् – they are only bluff and there is no scientific proof for all these things. शङ्कराचार्य says that theory of rationalists is not correct, वेद प्रमाणम् says death is not extinction of an individual, death is only dropping of the superficial layer called स्थूल शरीरम्. सूक्ष्म शरीरम् continues, कारण शरीरम् continues, पुण्यपापम् continues, and therefore travel is there. All these are indicated by the word 'देहम् त्यजन्'. The crucial word is न स्वरूपनाशेन. The word स्वरूपनाश means total extinction of an individual, न means it is not. इति अर्थः. सः एवं त्यजन् – thus without becoming extinct but dropping only the superficial layer of the personality याति गच्छति, याति is in the मूलम्, is equal to गच्छति, the subject is सः, सः means उपासकः. And where does he go? परमां प्रकृष्टां गतिम् याति, परमाम् is in the मूलम्, is equal to प्रकृष्टाम् – the greatest, गतिम् means destination or the goal. The destination of the उपासक is क्रममुक्तिः. क्रममुक्तिम् याति इति अर्थः. The अन्वय is, ओम् इति एक-अक्षरम् ब्रह्म व्याहरन्, माम् अनुस्मरन्, देहम् त्यजन् (सन्) यः प्रयाति सः परमाम् गतिम् याति । Continuing;

किञ्च —

Verse 08-14

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ गीता ८-१४ ॥

Lord कृष्ण answers a possible question that may arise in the mind of the reader after reading the previous two श्लोकs where the conditions of the उपासक's death is described, what all conditions he should fulfil. That he must sit in proper आसनम्, he should do proper प्राणार्थाम्, he should withdraw the sense organs properly, his mouth must be fit enough to utter that means no ventilator must be there, his mouth must be able to utter भगवान्'s नाम properly and while uttering he must remember the सगुण ईश्वर, and he should die which means he should be aware of the time of death also, the more we read the conditions the more we doubt practicability of all these things. Therefore it all looks that कृष्ण is presenting an ideal mystic साधन for the उपासक, and Lord कृष्ण says that I will never talk something impractical. If I say something it is possible. But what I want to add is it is possible provided it is practiced. If during the hundred meter dash whoever the runner is, if he is running within nine and odd seconds, suppose somebody asks is it practical, the answer is practical for whom, not for anyone of us, because it will take ninety minutes for us to cross hundred meters and if he is able to do that, you have to study his biography and how many days for the next match he will practice now itself eating so many chickens etc., all those things he has to practice. कृष्ण says this उपासन is very much possible provided a person practices that, not for one year or two years but throughout the life he should practice अष्टाङ्गयोग and also ईश्वर उपासन, both of them simultaneously he should practice and कृष्ण says for such a person not only it is practicable, कृष्ण uses the word **सुलभः** – it is effortless for him. This is the

essence of this ज्ञोक्. Now we will read the भाष्यम्. शङ्कराचार्य adds किञ्च, किञ्च means moreover indicating the same topic continues.

अनन्यचेता: न अन्यविषये चेतः यस्य सः अयम् अनन्यचेता:, योगी सततं सर्वदा यः मां परमेष्वरं स्मरति नित्यशः ।

अनन्यचेता: is in the मूलम् and शङ्कराचार्य gives the विब्रह वाक्यम् as बहुत्रीहि समास, the one whose mind is always upon God, he doesn't think of any other thing. Therefore अन्यविषये – in any other object other than सगुण ईश्वर, चेतः means the mind यस्य सः – the one whose mind is not absorbed in anything other than ईश्वर, to put it in positive language the one whose sub-conscious mind is always in ईश्वर. As they tell the story of आप्यर्यटीक्षितर् he wanted to find out whether भगवान् has entered his sub-conscious mind. He was a शिव भक्त. Therefore he asked his disciples to give the milk of a plant called datura plant, which will make a person temporarily forget the surroundings and starts babbling like a person who has taken liquor. What we babble without our deliberate thinking will be what is in our sub-conscious mind. आप्यर्यटीक्षितर् wanted to find out and thereafter he babbled. And the babbling came in the form of wonderful शिव स्तोत्र which we cannot write even when we are normal. Such a fantastic शिव स्तोत्र comes that means it has gone so deep in his mind. Similarly, here also the one whose mind is not absorbed in anything else, सः अयम् अनन्यचेता:. And शङ्कराचार्य uses the word योगी and in our tradition for सगुण उपासन and क्रममुक्ति a special आश्रम is designed because in गृहस्थ आश्रम it is

extremely difficult because family duties will keep the mind preoccupied in the family, therefore when I sit in meditation only the family members come, therefore only for सगुण उपासन an exclusive आश्रम is prescribed which is वानप्रस्थ आश्रम. निर्गुण ईश्वर ज्ञानम् is practiced in सन्न्यास आश्रम. गृहस्थ आश्रम is for कर्मयोग and वानप्रस्थ आश्रम is for उपासनयोग and सन्न्यास आश्रम is for ज्ञानयोग, and वेद अध्यायनम् is in ब्रह्मचर्याश्रम. Thus these four आश्रम have been exclusively designed. Therefore शङ्कराचार्य uses the word योगि who is a वानप्रस्थ who is in the forest, therefore he doesn't have any other family or social concern. That is why in मुण्डकोपनिषद्, तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विटांस्यो भैक्ष्यचर्या चरन्तः ॥ मुण्डकोपनिषद् १-२-११ ॥ सगुण उपासक who works for क्रममुत्तिः he also lives a life of भिक्षा. And सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषद् १-२-११ ॥ Therefore योगि means वानप्रस्थः committed to सगुण ईश्वर उपासन, he doesn't come to महावाक्य विचार also, he is not involved in *Vedic* rituals also, for him उपासन, उपासन, and उपासन, morning उपासन, afternoon उपासन, evening उपासन. If there is dream in the night there also he will be doing dream उपासन only. Therefore योगी सततम्, that is why the word सततम् is used, सततम् means constantly, सततम् is equal to सर्वदा. यः मां परमेश्वरम् माया सहितम् सगुणम् ईश्वरम् स्मरति नित्यशः, नित्यशः means daily, every day. Continuing;

सततम् इति नैरन्तर्यम् उच्यते । नित्यशः इति दीर्घकालत्वम् उच्यते । न षण्मासं संवत्सरं वा । किं तर्हि? यावज्जीवं नैरन्तर्येण यः मां स्मरति इति अर्थः ।

In the श्लोक there are two words सततम् and नित्यशः, both words have got almost similar meaning. सततम् means always, and नित्यशः means daily. Daily and always almost seems to be the same. What is the subtle difference between them? शङ्कराचार्य says सततम् refers to continuous उपासन during the day. Taking one day, within one day itself continuously the whole day. Because the word नित्यशः means daily, and daily he may do for one minute. Therefore the word सततम् means not only every day he should उपासन, but during the day also continuously morning, afternoon, and evening other than the performance of the minimum duties that he has to do, in वानप्रस्थ आश्रम he has reduced his duties also, even पञ्चमहायज्ञs are not there for a वानप्रस्थ. Therefore other than the time devoted for minimum duties throughout the day he remembers the Lord, that is सततम्. And नित्यशः means not throughout one day but daily. Therefore शङ्कराचार्य says सततम् इति – by the word सततम् नैरन्तर्यम् उच्यते – continuity of उपासन during the day is talked about or indicated. And नित्यशः इति – by the word नित्यशः, कृष्ण conveys it is not enough you have the continuous remembrance on one day but it should continue for long which means lifelong. Therefore he says नित्यशः इति – by the word नित्यशः दीर्घकालत्वम् – long time is indicated, long time न षण्मासं संवत्सरं वा – not for six months or one year. किं तर्हि? – then what? यावज्जीवम्, यावज्जीवम् means the rest of the life, throughout the life. So यावज्जीवम् is the meaning of नित्यशः, and नैरन्तर्येण is the meaning of सततम्. यः मां स्मरति. The final meaning is continuously lifelong the one who remembers

ईश्वर can effortlessly do प्रयाणकाल ईश्वर उपासनम्.
Continuing;

**तरस्य योगिनः अहं सुलभः सुखेन लभ्यः पार्थ, नित्य-युक्तस्य
सदा समाहितस्य योगिनः । यतः एवम्, अतः अनन्यवेता: सन्
मयि सदा समाहितः भवेत् ॥ ८-१४ ॥**

Now शङ्कराचार्य comes to the second half of the लोक, तस्य योगिनः, here the word योगि must be understood as not only अष्टाङ्ग योगि but also सगुण उपासक and वानप्रस्थ, it is a very loaded word, योगि is equal to अष्टाङ्ग योगि plus सगुण उपासक plus वानप्रस्थ. For such a person अहं सुलभः, सुलभः is in the मूलम्, is equal to सुखेन लभ्यः – I, the Lord am very easily accessible, attainable for such a योगि, हे पार्थ. What type of is he? नित्य-युक्तस्य योगिनः, नित्य-युक्त means a योगि उपासक whose mind is always in भगवान् only, पृथ्यन् शृण्वन् स्पृशन् जिद्यन् ईश्वरः एव, रामः एव, कृष्णः एव. In the पुराण we read the story of several राम भक्तः, कृष्ण भक्तः in our own time we had त्यागराज स्वामि and others they were all saturated and soaked in राम भक्तिः, कृष्ण भक्तिः etc. They do the व्यवहार but in and through the व्यवहार the same law पृथ्यन् शृण्वन् स्पृशन् जिद्यन्, in the case of a ज्ञानि पृथ्यन् शृण्वन् they will say अहम् ब्रह्म आहिम्. But in the case of उपासक पृथ्यन् शृण्वन् they will say अ०ङ्ग०ङ्ग०ङ्ग०ङ्ग०ल्ल पी०ङ्ग०ङ्ग०ङ्ग०ङ्ग०ल्ल इ०ङ्ग००ङ्ग०ङ्ग०ङ्ग०ल्ल अ०ङ्ग० राममयम् (आङ्गाङ्गम्बुलु पिंडाङ्गम्बुलु ब्रह्माङ्गम्बुलु अन्ता राममयम्). or Bharati song even if I put my finger in the fire, and the fire burns my finger, even when the finger is burnt, I will say कृष्ण only. Even that burning is कृष्ण only. Therefore for उपासक also this is possible, one is द्वैत भक्तिः and the other

अद्वैत ज्ञानम्. You can choose one of these two. द्वैत भक्ति will give क्रममुक्ति, अद्वैत मुक्ति means no headache, everything is over here and now. For द्वैत भक्त he has to wait for death, for अद्वैत ज्ञानि freedom is here and now. Eighth chapter is talking about द्वैत भक्ति for क्रममुक्ति. Therefore शङ्कराचार्य concludes यतः एवम्, अतः – therefore what is the bottom line, शङ्कराचार्य gives here, अनन्यचेता: – अर्जुन may you also remember Lord all the time. In the eighth chapter I will say सगुण ईश्वर may remember all the time. In the ninth chapter I will say may you remember निर्गुणम् ब्रह्म all the time. सगुण ईश्वर or निर्गुण ईश्वर you are safe and the moment you are lost in जीव, जीव means jammed, trouble only. Therefore अनन्यचेता: – without worldly distractions, without allowing the पञ्च अनात्मा to drag you down to जीव भाव, मरि सदा समाहितः भवेत् – may you surrender your body and family also to विश्वरूप ईश्वर. Without निर्गुण ज्ञानम् it is possible to surrender the body and family to विश्वरूप ईश्वर, तन मन धन सब कुछ तेरा it is possible. सदा समाहितः भवेत् – may you be always focused. समाहितः means focused. The अन्वय is, हे पार्थ! यः अनन्य-चेता: (सन्) माम् सततं नित्यशः स्मरति, तस्य नित्य-युतस्य योगिनः अहं सुलभः (भवामि) | Continuing;

Verse 08-15 Introduction;

तव सौलभ्येन किं स्यात् इति उच्यते । शृणु तत् मम सौलभ्येन यत् भवति —

So here a question is raised and the answer is given in the श्लोक. Somebody is asking the question ok, I took all this trouble of handing over my dear family to भगवान् without

heart, I handed over everything to भगवान्, practiced आत्माङ्ग योग, died successfully, and merged into the Lord also. Ok so what? By merging into Lord what is the benefit I will get? Therefore he says तव सौलभ्येन किं स्यात् – ok you are easily available for merger, because of your easy attainability, किं स्यात् – what is the benefit I get? इति उच्यते – that is being answered. Then यत् मम सौलभ्येन भवति तत् शृणु – may you listen to the reply to the question, what is the benefit of the easy attainability of the Lord? In वैष्णव सम्प्रदाय this is very much glorified as one of the important glories of the Lord. When they talk about several glories सत्यकामः, सत्यसङ्कल्पः सर्वज्ञः सर्वेष्वरः, they will highlight one glory of the Lord, that is सौलभ्यम्. It is a very beautiful glory of भगवान्, in वैष्णव सम्प्रदाय it is highlighted, but in आद्वैतम् also we underline and tickmark it is very true only, the glory of भगवान् is सौलभ्यम्, सौलभ्यम् means easy attainability. But easy attainability for whom? That they don't underlined. That is the problem. Attainability for the one who has worked hard. Very interesting. Easy attainability for one who has worked hard. Generally what we think is easy attainability means you need not work hard, but here it is peculiar, easy attainability for one who has worked hard. What is the benefit? तत् शृणु – may you note that. That कृष्ण is giving in this श्लोक.

Verse 08-15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ गीता ८-१५ ॥

So what is the benefit? In this श्लोक कृष्ण says पुनर्जन्म निवृत्ति is the benefit. The benefit of merging into ईश्वर. The benefit of merging into ईश्वर is freedom from पुनर्जन्म. What is the definition of पुनर्जन्म? नूतन शरीर सम्बन्धः, the definition of पुनर्जन्म is association with another body. जन्म is equal to शरीर सम्बन्ध. What do you mean by शरीर सम्बन्ध? कृष्ण explains that शरीर सम्बन्ध means facing problems. दुःख-आलयम् अशाखतम् – a life which is highly unpredictable and a life which involves जन्म-मृत्यु-जरा-व्याधि. Therefore दुःख-आलयम् अशाखतम् शरीर सम्बन्धम् will not be there. Then what will happen to them? Nothing will happen, they will be one with भगवान् that means उपासक will continue to exist eternally as भगवान्, he will not disappear, just as the rivers after merging into ocean rivers don't die but rivers eternally exist as the ocean. Similarly, उपासक will attain भगवान्. This is the gist of this श्लोक. We will go to the भाष्यम्.

माम् उपेत्य माम् ईश्वरम् उपेत्य मद्भावम् आपद्य पुनर्जन्म पुनरुत्पतिं न प्राप्नुवन्ति ।

किंविशिष्टं पुनर्जन्म न प्राप्नुवन्ति इति, तद्विशेषणम् आह —

माम् उपेत्य is in the मूलम्, is equal to **माम् ईश्वरम् उपेत्य**.

So here the word **माम्** does not refer to the finite कृष्ण शरीरम्, but it refers to समस्ति ईश्वर, in our language विश्वरूप ईश्वर, the totality. **उपेत्य** that means **मद्भावम् आपद्य**. This is the difference between विशिष्टाद्वैतम् and अद्वैतम्. In विशिष्टाद्वैतम् even if you merge into ईश्वर, the merger is never considered total, still you will continue to be a part of ईश्वर, total identity is not there. Whereas in अद्वैतम् we say there is no question of becoming as

a part of ईश्वर, because वैदेत defines ईश्वर as partless निरवयतः निष्कलः etc., where is the question of becoming a part at all. Therefore शङ्कराचार्य carefully adds मद्भावम् आपदा. So merging into ईश्वर means total non-difference between जीवात्मा and परमात्मा. That is why we give the example of घटाकाश merging into महाकाश, thereafter you cannot say this part is घटाकाश, that part is महाकाश. When आकाश itself doesn't have parts how can भगवान् who is as pervasive or more pervasive than आकाश, how can ईश्वर have a part? When you look at ईश्वर as a person wearing ornaments etc., then you will say भक्त will become of शङ्ख of भगवान्, चक्र of भगवान् these are all because of finite concepts of ईश्वर, they are not able to get out of भगवान् as a person. Therefore merger means you will stick to the dove of भगवान् or the finger of भगवान् or garland of भगवान्. Because they always confine to भगवान् as a person. Using the word all-pervading they contradict that by locating God and personifying God. If God is all-pervading God cannot have parts. Therefore merger means there is absolutely no difference.

यथोदकं शुद्धे शुद्धमासिकं ताटगेत भवति ।

एवं मुनोर्विजानत आत्मा भवति गौतम ॥ कठोपनिषत् २-१-१४ ॥

Total ऐक्यम् and not partial ऐक्यम्. Who says? शङ्कराचार्य says मद्भावम् means मद्-ऐक्यम् आपदा. And here we have to add an aside note, how can उपासक get total ऐक्यम्. We are talking about उपासक, and शङ्कराचार्य says he will get total ऐक्यम्. Therefore we have to supply the उपासक will go to ब्रह्मलोक, there he will attend महावाक्य विचार classes under ब्रह्माजि and

there he will do श्रवणमनननिदिध्यासनम्. Because of extreme purity of mind, in ब्रह्मलोक it will not take long time, teacher will say तत्त्वमसि, and student will say अहम् ब्रह्म अस्मि. But remember the उपासक will have to get exposed to महावाक्य उपदेश. That is all not said here because कृष्ण is going to talk about that in the latter ऋक्स. Therefore ज्ञान द्वारा महावाक्य विचार द्वारा मद्गावम् आपदा, then what will happen? पुनर्जन्म न प्राप्नुवन्ति, पुनर्जन्म means पुनरुत्पत्तिम् and पुनरुत्पत्तिम् means rebirth, they don't attain. Then शङ्कराचार्य rises a question किंविशिष्टं पुनर्जन्म न प्राप्नुवन्ति – what is the nature of पुनर्जन्म which the उपासक won't attain? What is the nature of पुनर्जन्म, which पुनर्जन्म the उपासकs will avoid? Therefore किंविशिष्टम्. तृतीया तत्पुरुष, केन विशिष्टम्? पुनर्जन्म – what is the nature of पुनर्जन्म, न प्राप्नुवन्ति – which the उपासकs avoid. Because is it bad enough to avoid, or can I avoid avoiding? इति, तद्विशेषणम् आह, तद्विशेषणम् means पुनर्जन्म विशेषणम्, the description of पुनर्जन्म कृष्ण Himself gives. The description of पुनर्जन्म is to indicate that it is worth avoiding.

दुःखालयं दुःखानाम् आध्यात्मिकादीनां आलयम् आश्रयम् आलीयन्ते यस्मिन् दुःखानि इति दुःखालयं जन्म।

दुःखालयम् is in the मूलम् शङ्कराचार्य gives the विग्रह वाक्यम् षष्ठी तत्पुरुष समाप्त दुःखानाम् आलयम्, and आलयम् is equal to आश्रयम्. आश्रयम् means an abode, abode of दुःखम्, all types of pains. पुनर्जन्म means it is an abode of all types of pains. What do you mean by all types of pains? आध्यात्मिकादीनाम् – आध्यात्मिकम् etc. And you are supposed to know etcetera. आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकम्.

आध्यात्मिकम् means pains coming from ourselves, आधिभौतिकम् means pains coming from other जीवs who are around and आधितैतिकम् means pains coming from देवतास through natural calamities like rain, thunder, etc. So आध्यात्मिकादीनां दुःखानाम् आश्रयम्. Then शङ्कराचार्य gives the derivation of the word आलयम्. आलयम् means he says आलीयन्ते यस्मिन् दुःखानि तद् आलयम् – a place in which all the pains converge, आलीयन्ते means come together, assemble, meeting point. पुनर्जन्म is the assembly. An assembly is a place where all the elected special members assemble. पुनर्जन्म also is an assembly where somebody assembles. Who assemble? All types of specially elected pains elected by कर्म. Through कर्म we have selected varieties of pains all those pains which we have purchased through our पूर्वजन्म कर्म, they are all waiting there, the moment I get a जन्म and I am born in a family they all will come one by one, the physical problem given by the body, then other family members are who continuously nag. Therefore आलीयन्ते means they all converge. Here the word लीयन्ते should not be translated as dissolve, here लीयन्ते means converge, meet together. The final meaning is the meeting point of all pains is called जन्म. This जन्म one will avoid by ईश्वर प्राप्ति.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-15 Continuing;

किंविशिष्टं पुनर्जन्म न ग्राणुवन्ति इति, तद्विशेषणम् आह —

दुःखालयं दुःखानाम् आध्यात्मिकादीनां आलयम् आश्रयम् ।
आलीयन्ते यस्मिन् दुःखानि इति दुःखालयं जन्म ।

ज केवलं दुःखालयम् अशाख्यतम् अनवस्थितरूपं च । न
आप्नुवन्ति ईशं पुनर्जन्म महात्मानः यतयः संसिद्धिं
मोक्षारब्यां परमां प्रकृष्टां गताः प्राप्ताः । ये पुनः मां न ग्राणुवन्ति
ते पुनः आवर्तन्ते ॥ ८-१५ ॥

In this fifteenth verse, Lord कृष्ण is talking about the superiority of उपासन फलम् so that one will vote for उपासन in comparison to कर्म. When there is a comparative study between कर्म and उपासन, we always point out उपासन is superior, because उपासन can give क्रममुक्ति, whereas कर्म cannot give मुक्ति at all. When there is a comparison between उपासन and ज्ञानम्, we will say ज्ञानम् is superior because उपासन can only give क्रममुक्ति whereas ज्ञानम् can give सद्योमुक्ति itself. But in the eighth chapter ज्ञानम् is not a candidate at all for election and therefore in the eighth chapter the election candidates are only कर्म and उपासन, and therefore कृष्ण wants to point out that उपासन is superior. Because उपासन can give क्रममुक्ति but whether it is क्रममुक्ति or सद्योमुक्ति, the ultimate result is ईश्वर ऐक्यम्. In क्रममुक्ति ईश्वर ऐक्यम् is discovered in ब्रह्मलोक, whereas in सद्योमुक्ति ईश्वर ऐक्यम् is discovered here itself. So whether it is क्रममुक्ति or सद्योमुक्ति the end point is ईश्वर

ऐक्यम्, you may call it ब्रह्म ऐक्यम्; that is common. Naturally the question will come if उपासक attains ईश्वर ऐक्यम् through क्रममुक्ति then what is the advantage of ईश्वर ऐक्यम्. Because ultimately, all the जीवs get ईश्वर ऐक्यम् only at the time of प्रलयम् whether they are उपासकs or कर्मिः or अनुपासकs or even animal, all the जीवs will have to merge into ईश्वर because they all come from ईश्वर only.

Therefore what is the superiority of ईश्वर ऐक्यम् attained by the उपासकs when everybody gets ईश्वर ऐक्यम् at the time of प्रलयम्. What is the difference? At the time of प्रलयम् all the जीवs attain ईश्वर ऐक्यम् but in the next सृष्टि all the जीवs will come back which we will see in this chapter itself, भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ॥ गीता ८-१९ ॥ The same set of जीवराणिः will merge into ईश्वर at the time of प्रलयम् and again they will come back in the net सृष्टि. Whereas in the case of उपासकs, once he merges into ईश्वर thereafter there is no question of पुनर्जन्म in the next सृष्टि. पुनर्जन्म means नूतन शरीर ब्रह्मणम्. That is the benefit कृष्ण mentions here. While talking about कृष्ण gives two descriptions of पुनर्जन्म. दुःखालयम् is first description and आशाखतम् is the second description. शङ्कराचार्य is explaining those two descriptions. So दुःखालयम् is first description, is equal to दुःखानाम् आलयम् दुःखालयम्. आलयम् normally means temple. राम आलयम् means a temple of राम. कृष्ण आलयम् means a temple of कृष्ण. What do you mean by temple of राम? It means a place where राम is permanently installed unlike our रामनवामि राम for the sake of पूजा we temporarily invoke राम and after पूजा we say यथास्थानम् प्रतिष्ठापयामि. It is temporary प्रतिष्ठा. Whereas

what is the uniqueness of temple? In the temple the पूजारि will not say you can go back. ईश्वर is permanently installed. So in शमालयम् राम is permanently installed. In कृष्णालयम् कृष्ण is permanently installed. In दुःखालयम् दुःख is permanently installed. So पुनर्जन्म means दुःखम् is permanently installed. Even if there is सुखम् temporarily, the so called सुखम् is temporary forgetfulness of दुःखम् only. It is not absence of दुःखम्. Therefore to दुःखानाम् आलयम् is equal to आश्रयम्. आश्रयम् means an abode where they all will converge and settle. Why दुःखानाम् in plural number? Because we have got three groups of दुःखम् and in each group there are several varieties. आध्यात्मिक, आधिभौतिक and आधिटैतिक which I mentioned in the last class. So आध्यात्मिकादीनाम् is explanation of दुःखानाम्. आलयम् is equal to आश्रयम्. After that we have to put a full stop. The sentence has to be completed आश्रयम् न आप्नुवन्नित. Then शड्कराचार्य is giving the derivation of the word आलयम् for संस्कृत students व्युत्पत्ति is given, व्युत्पत्ति means derivation of a word, the etymological derivation of a word. आलीयन्ते अस्मिन् दुःखानि इति दुःखालयम्. आली means to settle, आलयम् means a place where something settles down. So आलीयन्ते अस्मिन् इति आलयम्. दुःखालयम् means a place where all the pains acquired in different past जन्मs they all will come and they will all settle down. Even though this जन्म is one the pains come from all the past जन्मs and we don't even remember the details of पापम् we have done but they remember and they nicely come looking at the address properly. Without any confusion my own कर्म will nicely come back to me without invitation card and settle down. Therefore आलयम्

is equal to आश्रयम्, abode इति अर्थः. That is जन्म, that is the meaning of the description of पुनर्जन्म. This is the first description. Then the second one he explains. न केवलं दुःखालयम्—पुनर्जन्म is not only a concentrated abode of pains, किन्तु, we have to supply the word किन्तु, but also अशाश्वतम् is equal to अनवस्थितरूपम्. अनवस्थितरूपम् means highly unstable. Therefore every moment we have to learn to balance. Therefore what is the problem? Even though in the present जन्म not only we experience पाप फलम्, we do have some पुण्य फलम् also to experience but the problem is we don't have the mental relaxation to experience the पुण्य फलम् because the mind and life are always unstable. Therefore we are not able to balance enough to enjoy the पुण्य फलम्. It is like a boat ride in a river. In केरल in some places boat rides are there and both sides it is supposed to be highly scenic beauty. But imagine you are standing on the boat and the boat ride is slightly bumpy and you have nothing to hold. And the boatman asks may you enjoy the scenic beauty. What will you tell him? Where is the question of enjoying because the moment I turn in any direction I will lose my balance and fall into the water. Therefore scenic beauty is there on both sides, but my whole journey is dedicated for balancing act. Similarly, in life also no doubt पुण्य फलम् comes often but the whole life being a balancing act I am not even aware some of the पुण्यम् have come and gone. When the neighbors say then only I realize that I must have gone through पुण्यम्. Therefore the second problem is highly unstable and this instability also is unpredictably unsteady. If I know now the boat is going that side I can adjust, I don't know when it

will turn to the right or left. Therefore अनवस्थितरूपं च. This is the explanation of अशाश्वतम्. Such an unstable, painful पुनर्जन्म the उपासक will not have. That is said here न आप्नुवन्ति ईदृशं पुनर्जन्म. ईदृशम् means of the above description that is unstable, painful पुनर्जन्म. न आप्नुवन्ति – they won't attain. 'They' here means महात्मानः is in the मूलम् is equal to यतयः. And here who are the महात्माः? उपासकः are the महात्माः. यतयः – यतिः, who belong to वानप्रस्थ आश्रम or in गृहस्थ आश्रम also a person can be वानप्रस्थ if he does PORT (Possessions, Obligations, Responsibilities, Transactions) reduction and CLASP {CL -Controllership/ownership (अहम्-मम अभिमान), A – Anxiety, SP – Special Prayers (यक्षाम प्रार्थना)} rejection. So वानप्रस्थ उपासक महात्मानः न आप्नुवन्ति. If they don't attain पुनर्जन्म what will happen to them? Will they disappear into nothingness? No, no. संसिद्धिं परमां गताः. संसिद्धिम् is in the मूलम् is equal to मोक्षाख्याम् – they will attain मोक्ष itself. Here the word मोक्ष means क्रममुक्ति. Never forget that! And that क्रममुक्ति is परमाम् is in the मूलम् is equal to प्रकृष्टाम् – the greatest, गताः is in the मूलम् is equal to प्राप्ताः – they attain. Then शङ्कराचार्य adds a note. This aside note serves as an introduction to the next लोक also. Therefore he says ये पुनः मां न प्राप्नुवन्ति – if a human being doesn't accomplish either क्रममुक्ति or सद्योमुक्ति, if he misses both of them what will be their lot? ते पुनः आवर्तन्ते – they will have to come back even if they are ritualistic people no doubt they will get स्वर्ण लोक but the tragedy is ते तं भुवत्वा स्वर्णलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥ गीता ४-२१ ॥ Therefore you vote for either क्रममुक्ति or सद्योमुक्ति, never vote

for anything else. This is the message. The अन्वय is, महात्मानः माम् उपेत्य दुःख-आलयम् अशाश्वतम् पुनर्जन्म न आप्नुवन्ति (ते) परमाम् संसिद्धिम् गताः ।

Verse 08-16 Introduction;

किं पुनः त्वतः अन्यत् प्राप्ताः पुनरावर्तन्ते इति, उच्यते —

त्वतः अन्यत् प्राप्ताः – those people who have gone anywhere other than You, those people who have gone any other destination other than ईश्वर, **त्वतः अन्यत्** means ईश्वर भिन्न, लक्ष्यम् or destination we have to understand. गतिः or लक्ष्यम् **त्वतः** means other than you, here You mean ईश्वर, कृष्ण. **पुनः-आवर्तन्ते** – they all will come back. Now **किं पुनः** – what are those other goals other than ईश्वर reaching which other goals people will return? So ईश्वर भिन्न गतयः आह. What are the other goals other than ईश्वर? **इति** – if such a question is asked **उच्यते** – the answer is given here in verse sixteen.

Verse 08-16

**आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ गीता ८-१६ ॥**

So the question is what are the non-ईश्वर goals? And कृष्ण says everything else obtaining in all the fourteen लोकs will come under the non-ईश्वर goals. When you say all the fourteen लोकs do you include ब्रह्मलोक? कृष्ण says ब्रह्मलोक is also included because ब्रह्मलोक also is perishable. What about ब्रह्माजि's position? ब्रह्माजि's position is also perishable. And therefore even becoming ब्रह्माजि doesn't help you out. ब्रह्माजि himself as ब्रह्म is perishable. If ब्रह्म is free, the freedom

of ब्रह्माजि doesn't come as ब्रह्म but because he knows I am not ब्रह्म, ब्रह्म is a वेषम्, I am ब्रह्मन्. This is a note we should always remember. विष्णु can never be free as विष्णु. विष्णु's freedom also doesn't come because of विष्णु's status, that status is also as much संसार कारणम् as a जीव's status. If विष्णु is free, it is not because of विष्णु status but because of his understanding that I am not विष्णु, विष्णु is only a temporary वेषम्. I am free not as विष्णु but am निर्गुणम् ब्रह्म. शिव is free not because of शिव's status, शिव's status also falls within संसार. May you put it in box item. शिव's status also comes within संसार. If शिव is free it is because शिव knows that शिव's status is a वेषम्. I am free because I am निर्गुणम् ब्रह्म. Thus ब्रह्मत्वम् विष्णुत्वम् शिवत्वम् all the statuses fall within संसार, the साक्षि of the status is निर्गुणम् ब्रह्म. Claiming I am निर्गुणम् ब्रह्म alone will give freedom that is why a *Vedantic* student doesn't want to become ईश्वर. *Vedantic* student doesn't want to become ईश्वर because ईश्वर status also falls within संसार. We want no status. जीवत्वम् is also संसार, प्रपञ्चत्वम् is also संसार, ईश्वरत्वम् is also संसार, whereas निर्गुण ब्रह्मत्वम् alone is मोक्ष. Therefore wherever you are disown the status and claim the स्वरूपम्. I hope the message is clear. **आब्रह्म-भुवनात्** – upto ब्रह्मलोक. And the commentators add upto means is ब्रह्मलोक included or excluded. Suppose I say there will be a program upto the fourth. You will ask the question whether on fourth program is there or not. In संस्कृत language the word अप्त means upto. And naturally 'upto' will not clarify whether the last one is included or excluded. And in both English and संस्कृत grammar both meanings are there, i.e., inclusive meaning and exclusive

meaning. Upto fourth means fourth may be included or excluded. Therefore I should write in bracket upto fourth inclusive of fourth or upto fourth exclusive of fourth. And in संरकृत grammar when you exclude the last one it is called मर्यादा अर्थः. मर्यादा means excluding the fourth. And if the fourth is included it is called अभिविधि अर्थः. Thus आ has two meanings, मर्यादा अर्थः and अभिविधि अर्थः. आऽ मर्यादा अभिविध्योः ॥ अष्टाद्यायी २-१-१३ ॥ In both ways. Now here आब्रह्म-भुवनात् when you say is it मर्यादा अर्थकम् वा अभिविधि अर्थकम् वा? शङ्कराचार्य says अभिविधि अर्थः. अभिविधि अर्थः means including ब्रह्मलोक everything is perishable. But श्वामिजि what about वैकुण्ठ? According to वैदानत्, वैकुण्ठ is also only a sub-division of ब्रह्मलोक. ब्रह्मलोक is sub-divided into विष्णुलोक, शिवलोक and ब्रह्मलोक. Therefore विष्णुलोक is also perishable if it is a लोक. शिवलोक also as a लोक, देशकालपरिहितत्वात् प्रपञ्चोपशमं शान्तं शिवमद्वैतम् इति माण्डूकयोपनिषद् वाक्येन any लोक is perishable. Suppose if you say शिवलोक means निर्गुणम् ब्रह्म, then शिवलोक is eternal. Because the word वैकुण्ठ has the meaning of निर्गुणम् ब्रह्म also. if that meaning if you take then it is eternal. As long as लोकs are exclusive places, they are also perishable. So says फृष्ण. Therefore अर्जुन don't vote for any लोक, but vote for me. Therefore माम् उपेत्य – you come to me, you are safe. This is the essence of this लोक. Now we will read the भाष्यम्.

आब्रह्म-भुवनात् – भवन्ति यस्मिन् भूतानि इति भुवनम् । ब्रह्माणो भुवनं ब्रह्मभुवनम् ब्रह्मलोक इति अर्थः ।

आब्रह्म-भुवनात् is in the मूलम् after that we have to an en dash, शङ्कराचार्य gives the derivation of the word भुवनम्. For संस्कृत students the व्युत्पत्ति is given, it is derived from the व्यभू first conjugation, परस्मैपद, this is also आधिकरण व्युत्पत्ति or सप्तमी व्युत्पत्ति, it means भवन्ति यस्मिन् भूतानि इति भुवनम्. After भुवनम् we have to put a full stop. So भुवनम् is a world, one of the fourteen worlds in which all the beings are born. It is the birth place. भुवनम् means the place of origination or the birth place or native place. ब्रह्मभुवनम् is equal to ब्रह्मलोकः इति अर्थः, because in all the fourteen लोकः जीवः are born at the time of सृष्टि. Therefore all the fourteen लोकः are called भुवनानि because they are birth places of several जीवः. This is the meaning.

आब्रह्म-भुवनात् सह ब्रह्मभुवनेन लोकाः सर्वे पुनरावर्तिनः पुनरावर्तनस्वभावाः हे अर्जुन । माम् एकम् उपेत्य तु कौन्तेय पुनर्जन्म पुनरुत्पत्तिः न विद्यते ॥ ८-१६ ॥

आब्रह्म-भुवनात् is in the मूलम्, it is a compound with prefix आ and the meaning is ब्रह्मभुवन पर्यन्तम् that शङ्कराचार्य doesn't give but we have to supply ब्रह्मभुवन पर्यन्तम् पर्यन्तम् means upto ब्रह्मलोक. Once you say upto ब्रह्मलोक, the question mark comes inclusive or exclusive, मर्यादा अर्थः वा आभिविधि अर्थः वा? शङ्कराचार्य says आभिविधि अर्थः. सह ब्रह्मभुवनेन, सह means including ब्रह्मलोक. So all the fourteen लोकः including ब्रह्मलोक, विष्णुलोक and शिवलोक. There is one work called अनात्मश्रीविगर्हणम् by शङ्कराचार्य. श्री means the wealth or prosperity etc. अनात्मश्री means material prosperity, worldly prosperity, विगर्हणम् means

criticism. So a work which means concentrated criticism of all the worldly accomplishments. Sixteen or eighteen श्लोकs are there in that one श्लोक says,

धातुर्लोकः साधितो वा ततः किं विष्णोलोको वीक्षितो वा ततः किम् । शंभोलोकः शासितो वा ततः किं येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥ अनात्मश्रीविगर्हणम् १६ ॥

धातुर्लोकः साधितो वा – you have accomplice ब्रह्माजि's लोक, ततः किं? विष्णोलोको वीक्षितो वा ततः? You had holiday trip to वैकृष्ण and came back. विष्णु लोक returned like foreign returned. ततः किं? शंभोलोकः शासितो वा ततः किं? Not even visit but you became the ruler of शिवलोक for some time. ततः किं? No लोक is going to save you न स्वात्मा नैव साक्षात्कृतोऽभूत् – if you don't understand who the traveler is, you travel anywhere you have no way out. Therefore better come to वेदान्त. And therefore **सर्वे लोकाः पुनरावर्तिनः** is in the मूलम्, is equal to **पुनरावर्तनस्यभावः** – it is of the nature of return, perishable, temporary. **हे अर्जुन**, whereas **माम् एकम् उपेत्य** – if you come to Me. So there is a problem, what is the problem? When कृष्ण says Me it can have three different meanings. One is Me, कृष्ण as an अवतार, Mr. कृष्ण, वसुदेव पुत्र born on an अष्टमी day, it is अवतार कृष्ण. Or it can refer to अवतारम् of विष्णु, the creator भगवान्. Therefore **सगुण ईश्वर रूप विष्णुः** it can mean. So अवतार कृष्ण and **सगुण विष्णुः**. The third meaning is **निर्गुणम् ब्रह्म**. Now the question is of the three meanings which meaning should be taken in this context. Iskcon people will say it only refers to कृष्ण. If you ask वैष्णवs they will say it only refers to our शङ्ख चक्र गदाधारि

वैकुण्ठवासि विष्णुः. शङ्कराचार्य says both are not acceptable but it refers to निर्गुणम् सत्यम् ज्ञानम् अनन्तम् ब्रह्म. That is why एकम्, एकम् refers to सज्ञातिय विज्ञातिय स्वगत भेद रहित निर्गुणम् ब्रह्म. **उपेत्य तु** – having attained. And how do you attain निर्गुणम् ब्रह्म? It is not by travelling but by claiming अहम् ब्रह्म आस्मि. Either you claim in मनुष्यलोक or go to ब्रह्मलोक there you claim but you have to claim somewhere or the other. **कौन्तेय तु, तु** is to differentiate from other लोकs, **पुनर्जन्म** is in the मूलम्, is equal to **पुनरुत्पत्तिः, न विद्यते** – there is no **पुनर्जन्म** at all once you attain the Lord.

Here I would like to add an aside note, even though शङ्कराचार्य has not mentioned this. What do you mean by freedom from **पुनर्जन्म**? It is otherwise called मोक्ष, क्रममुक्ति or सद्योमुक्ति, मुक्ति means मोक्ष, मोक्ष is wildly defined as **पुनर्जन्म निवृत्तिः**, freedom **पुनर्जन्म**. This freedom from **पुनर्जन्म** is explained in वेदान्त in two different ways according to the seniority of the student. **पुनर्जन्म निवृत्ति** is given two explanation according to the level of the student and one is for junior student and another for senior student. I am assuming that you are all senior students.

What is the first explanation? The first explanation is this **मुक्तः ज्ञानि** who has claimed अहम् ब्रह्म आस्मि, the ज्ञानि will burn all the सञ्चित कर्म, avoid all the आगामि कर्म, exhaust all the प्रारब्ध कर्म, and at the time of death his कर्म balance will show nil balance, and because of the nil balance of कर्म he will not have another body. So thus सञ्चित burnt, आगामि avoided, प्रारब्ध exhausted, and therefore after death new body doesn't

come, which is called पुनर्जन्म निवृत्ति. This is the description of मोक्ष for the junior students. But for the senior students we don't give this roundabout explanation. सञ्चित burnt, आगामि avoided, प्रारब्ध exhausted, thereafter death, thereafter nil balance, thereafter no body. These are all for beginners and juniors. For the senior students the explanation is पुनर्जन्म निवृत्ति is equal to पुनर्जन्म अध्यास निवृत्ति. अध्यास means notion or misconception. What is the misconception? पुनर्जन्म अध्यास. Misconception that I have a पुनर्जन्म to be avoided. I have a possibility of पुनर्जन्म which I should avoid, this thought of I have a possibility of पुनर्जन्म which I have to avoid, this very thought is an अध्यास. It means misconception. Why this thought is a misconception? वेदान्त crows like a crow it repeatedly says न जायते म्रियते वा कर्दाचित् I don't have the current जन्म itself, doesn't belong to Me, where is the question of पुनः जन्म, in the absence of birth where is the question of rebirth. A person can revisit a place only if he has visited once, if I have not visited revisit concept itself is not there. Therefore there is no question of सञ्चित, आगामि and प्रारब्ध, they are all अध्यारोप काले temporary explanation of मोक्ष, when we accept द्वैतम् अपवादे काले, for senior students we request the student to get out of the junior explanation.

Please come out of that concept of मोक्ष, and come to this second understanding which is the *Vedantic* teaching. The first one is only provisional. Therefore पुनर्जन्म निवृत्तिः is, remember very much, पुनर्जन्म अध्यास निवृत्तिः the misconception that I have a possibility of पुनर्जन्म, which I should avoid – that question is not there because I am not स्थूल

शरीरम् I am not a सूक्ष्म शरीरम् I am not even a कारण शरीरम् I am ब्रह्मन् in which all the शरीरम् s are coming as bubbles and disappearing. I am not one of the bubbles, I am the water called ब्रह्मन्.

So the next question is स्वामिजि how do I know whether I am junior student or senior student, what is the cut off? Should he be a student for five years? Five years in how many centers? You give a clear reference for junior or senior student. If the first explanation of मोक्षा appeals to you, and it is attractive to you, the first explanation is सञ्चित burnt, आगामि avoided, प्रारब्ध exhausted, if this explanation is appealing and attractive and you want to work for that you are junior student even if you have been studying for thirty years. The junior state and senior state do not depend upon the number of years but which मोक्षा appeals to you.

As long as you are continuing in मोक्षा number one, and you struggle for मोक्षा number one, you are junior student. Therefore you have to go a long way. But if the second मोक्षा is appealing, meaningful and you feel वेदान्त is teaching the second one only, मयि एव सकलम् जातम् then you are senior student. I don't want to openly ask what you are and embarrass you, you decide. Therefore पुनर्जन्म न विद्यते, I would like to translate it as पुनर्जन्म अध्यास न विद्यते.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-16 Continuing;

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ गीता ८-१६ ॥

आब्रह्म-भुवनात् - भवन्ति यस्मिन् भूतानि इति भुवनम् । ब्रह्मणो भुवनं ब्रह्मभुवनम्, ब्रह्मलोक इति अर्थः ।

आब्रह्म-भुवनात् सह ब्रह्मभुवनेन लोकाः सर्वे पुनरावर्तिनः पुनरावर्तनरवभावाः हे अर्जुन । माम् एकम् उपेत्य तु कौन्तेय पुनर्जन्म पुनरुत्पतिः न विद्यते ॥ ८-१६ ॥

In this sixteenth verse which we completed in the last class, Lord कृष्ण points out that all the fourteen लोकs are subject to time-space limitation. And therefore they are all subject to appearance and disappearance whereas भगवान् or ब्रह्मन् alone is not subject to time and space, therefore not subject to appearance and disappearance or arrival and departure. And in this verse कृष्ण says ‘upto ब्रह्मलोक’. And शङ्कराचार्य in his commentary pointed out the word ‘upto ब्रह्मलोक’ should include ब्रह्मलोक also, it is not मर्यादा अर्थः but it is अभिविधि अर्थः which means ब्रह्मलोक is also subject to appearance and disappearance. And from this we have to make an extension if ब्रह्मलोक is subject to arrival and departure even the उपासक जीवs who go to ब्रह्मलोक also are subject to पुनर्जन्म which indicate that उपासनs also are subject to पुनर्जन्म even though they go to ब्रह्मलोक. So the extension of this verse is that the उपासकs also who will go to ब्रह्मलोक as a

result of उपासना are also subject to पुनर्जन्म. It is the extended message of this श्लोक.

But this idea will contradict another idea which कृष्ण will say in the twenty-sixth verse. There कृष्ण says उपासक्ष who go to ब्रह्मलोक will not have पुनर्जन्म. Thus the sixteenth verse says the उपासक going to ब्रह्मलोक will have पुनर्जन्म whereas the twenty-sixth verse says उपासक्ष going to ब्रह्मलोक will not have पुनर्जन्म. Now how do we resolve this contradiction? I have mentioned this before, but we have to remember in this context which statement is correct. Will the उपासक्ष return or will not return? Sixteenth verse or twenty-sixth verse? शङ्कराचार्य doesn't make any reference, but other commentators clarifies this doubt and the answer is both statements are correct. उपासक्ष will not return also is correct and उपासक्ष will return also is correct.

Naturally the next question is how can both be correct, if will return is correct, will not return must be wrong. They are opposite ideas. So the commentators says some उपासक्ष will return and some उपासक्ष will not return. Therefore both verses are correct, we have to only add the adjective 'some'. Some उपासक्ष will go to ब्रह्मलोक and manage to come back, the great ones, and some उपासक्ष will go to ब्रह्मलोक and will not return.

Once you say some, naturally the next question will be which 'some'. Is it arbitrary or is there any rule? There is a rule. There are some उपासना which will lead to क्रममुक्ति whereas some उपासना will not lead to क्रममुक्ति. The group of उपासना

are arrived at in the शास्त्र. One of the commentators नीलकृष्ण आचार्य in his चतुर्धरि commentary gives the example. Some of the उपासनs like दण्डर उपासन, which comes in the छान्दोऽयोपनिषद् eighth chapter where ईश्वर is meditated upon as दण्डर आकाश, दण्डर आकाश means the inner space within the heart. दण्डर आकाश in लालिता सहस्रनाम one of the नामs is दण्डर आकाश रूपिणी. That उपासन and some of the other उपासनs are called दण्डर उपासन group.

And there is another group of उपासन the prominent one being पञ्चाङ्गिन विद्या उपासन. And some other उपासन belonging to that group. So we can make it into two groups दण्डरोपासन group and पञ्चाङ्गिन उपासन group. Thus we have two groups of उपासन, those who practice दण्डरोपासन group of उपासन will go to ब्रह्मलोक and attain क्रममुक्ति, which is non-returnable. Those दण्डर उपासकs are mentioned in the twenty-sixth verse of the eighth chapter, whereas the other उपासकs who practice पञ्चाङ्गिन उपासन etc., will go to ब्रह्मलोक and they are subject to पुनर्जन्म, they are mentioned in the sixteenth verse. And therefore there is no contradiction.

This topic is elaborately analyzed in ब्रह्मसूत्र, there is a सूत्र called अप्रतीकालम्बनान्नयतीति बादरायण उभयथाऽदोषात्क्रतुश्च ॥ ब्रह्मसूत्र ४-३-१७॥ in that context ब्रह्मसूत्र has analyzed. Therefore, our answer ultimately is some people go and come, some people go and they don't come, because they manage to get अठम् ब्रह्मास्मि ज्ञानम् in ब्रह्मलोक whereas this group even though they go to ब्रह्मलोक and cut classes and therefore they will come back. This is the aside note

of the sixteenth लोक. The अन्वय is, हे अर्जुन! आब्रह्म-भुवनात् लोकाः पुनः-आवर्तिनः (भवन्ति) । हे कौन्तेय! माम् उपेत्य तु पुनः जन्म न विद्यते ।

Verse 08-17 Introduction;

ब्रह्मलोकसहिताः लोकाः कर्मात् पुनरावर्तिनः?
कालपरिच्छिन्नत्वात् । कथम्? —

ब्रह्मलोकसहिताः लोकाः, this is the gist of the previous लोक where it was mentioned that all the fourteen लोकs are पुनरावर्तिनः are subject to arrival and departure. **ब्रह्मलोकसहिताः** – including ब्रह्मलोक, and when you include ब्रह्मलोक remember even चतुर्मुख ब्रह्म is also subject to arrival and departure. Therefore all the fourteen लोकs including ब्रह्म the creator, पुनरावर्तिनः is subject to return it was mentioned. Then शङ्कराचार्य raises the question **कर्मात्** – why does कृष्ण says so? And शङ्कराचार्य himself gives the answer. **कालपरिच्छिन्नत्वात्** – because of the simple reason that they are also subject to time. Some of them may live long like our सूर्यः, Sun will have a very long life compared to the life of all animals and human beings. सूर्यः, the Sun has a very long life but according to the astronomers even the Sun will have death at a particular time. Similarly, ब्रह्मलोक also has got कालपरिच्छेद, time-wise limitation. **कालपरिच्छिन्नत्वात्** is the answer, and then शङ्कराचार्य raises further questions **कथम्?** – how do you say that all of them have कालपरिच्छेद. शङ्कराचार्य says you study the वेदs, the वेदs themselves say that anything bound by time and space will be subject to arrival

and departure and that is given by श्रीकृष्ण himself in the following श्लोक. We will read.

Verse 08-17

सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
शत्रिं युगसहस्रान्तां तेऽठोरात्रविदो जनाः ॥ गीता ८-१७ ॥

So the duration of ब्रह्माजि's life is given in this श्लोक indicating that चतुर्मुख ब्रह्म has got a very very long life, but even that very long life will one day come to an end. What is the duration is given here. सहस्र-युग-पर्यन्तम् – thousand युगAs make the day time of ब्रह्माजि. And similarly, another thousand युगAs make the night time of ब्रह्माजि which means two thousand युगAs make one calendar day of ब्रह्माजि. Like that thirty hundred and sixty five days multiplied into two thousand चतुर्युगAs will be one year of ब्रह्माजि and like that he has got hundred or according to some पुराणAs one hundred and twenty years. That is the duration and we have also seen the details. Here in this श्लोक the word युग must be understood as महायुगः. सहस्रयुग is equal to सहस्रमहायुग. What is the difference between युग and महायुग? महायुग means four युगAs put together, that is चतुर्युग is equal to one महायुग, and चतुर्युग means कृतयुग, त्रैतायुग, द्वापरयुग and कलियुग, and we have seen the duration of each युग also. कलियुग has got four lakh thirty-two thousand years, and द्वापरयुग has got double the कलियुग and त्रैतायुग has got three times कलियुग and कृतयुग has got four times कलियुग, that means if you multiply and add it means one चतुर्युग will have four lakh thirty-two thousand into ten, so thus forty-three lakhs twenty thousand years will be one महायुग.

And that is the day time. And then equal night time. If you do all the calculations with your calculator and all, ultimately the ब्रह्माजि's lifetime will be eight hundred sixty-four crore years and you can go home and calculate. And after eight hundred sixty-four crore years ब्रह्माजि will have to vacate his position. Therefore कृष्ण says becoming ब्रह्म will not give you liberation. And when you say becoming ब्रह्म, it includes विष्णु and शिव also, because in the last class I said ब्रह्म, विष्णु and शिव are only three different versions of ब्रह्मलोक only. Therefore you cannot solve the problem by becoming ब्रह्म, विष्णु and शिव, and you can solve only by transcending ब्रह्म, विष्णु and शिव posts also which is becoming निर्गुणम् ब्रह्म. That is why there is a very beautiful श्लोक, one शिष्य says my गुरु is superior to even ब्रह्म, विष्णु and शिव. Why because ब्रह्म, विष्णु and शिव all are great, because of three गुण। गुणैः गौरवमायाताः हरिब्रह्महरादयः। Because of each गुण each one of the त्रिमूर्ति is great, ब्रह्म is great because of रजोगुण, due to which he is able to create the world, विष्णु is great because of सत्त्वगुण due to which he is able to do the maintenance of the creation, शिव is great because of तमोगुण due to which he is able to resolve all the लोकs; each one of the त्रिमूर्ति is great because of one particular गुण। गुणैः गौरवम् आयाताः हरिब्रह्महरादयः। And the शिष्य says whereas my गुरु transcends all the three गुण। गुणातीततया अस्माकं गुरवः, our गुरुs plural number because of respect, गुणातीततया transcends the three गुण। so गुणातीततया अस्माकं गुरवः गुरुतां गताः is greater than even the त्रिमूर्ति। Therefore what is our aim? Transcending त्रिमूर्ति is our aim. And that is what

कृष्ण says माम् उपेत्य, माम् means transcending the त्रिमूर्ति, निर्गुणम् ब्रह्म उपेत्य. This is the idea, we will go to the भाष्यम्.

सहस्र-युग-पर्यन्तं – सहस्राणि युगानि पर्यन्तः पर्यवसानं यस्य अहः तत् अहः सहस्रयुगपर्यन्तम् । ब्रह्मणः प्रजापतेः विराजः विदुः ।

सहस्र-युग-पर्यन्तम्, after that we have to put an en dash, शङ्कराचार्य gives the विश्वह वाक्यम् of the compound. सहस्राणि युगानि – thousand युगs, युगानि means चतुर्युगानि महायुगानि, पर्यन्तः is equal to the extent or the duration, the length, पर्यन्तम् is in the मूलम्, is equal to पर्यवसानम्, अवसानम् means limit or extent, यस्य अहः – for which day of ब्रह्माजि that day is called सहस्र-युग-पर्यन्तम् अहः, the word अहः means day time. And अहः is पाठी विभक्ति of अहः. तत् अहः – such a day is called सहस्रयुगपर्यन्तम् अहः, that is adjective to अहः. After that we have to put a full stop. ब्रह्मणः प्रजापतेः विराजः विदुः, this is supposed to be the day of not of us, this is supposed to be the day of ब्रह्माजि. ब्रह्मणः अहः, अहः you have to supply, ब्रह्मणः अहः विदुः. ब्रह्मणः is in the मूलम्, we should not take निर्गुणम् ब्रह्म in this context. Therefore शङ्कराचार्य translate ब्रह्मणः is equal to प्रजापतेः. And प्रजापतेः is equal to विराजः. So विराट् ईश्वरस्य or हिरण्यगर्भ ईश्वरस्य, the word प्रजापति is used in the शास्त्र, either as विराट् or as हिरण्यगर्भ. According to the context we have to take, here both meanings can be taken, इति विदुः. This is the day time of ब्रह्माजि. What about the night time? How long will he sleep? He will sleep for another thousand चतुर्युगs. That is said here.

शत्रिम् अपि युग-सहस्रान्ताम् अहः परिमाणाम् एव ।

ते अहो-रात्रविदः कालसद्रव्याविदो जनाः इति अर्थः । यतः एवं कालपरिचिन्तनाः ते । अतः पुनरावर्तिनो लोकाः ॥ ८-१७ ॥

So **गत्रिम् अपि** – the night time of ब्रह्माजि also is **युग-सहस्रान्ताम्** – consisting of the same number of चतुर्युगIs. So **युग-सहस्रान्ताम् शङ्कराचार्य** says **अहःपरिमाणाम् एव** – which means the same measure as that of the measure of the day, **अहःपरिमाणाम्** is a compound word. **अहः परिमाणाम् एव** परिमाणाम् यस्या सा, बहुवीहि समास. एव विदुः. Then शङ्कराचार्य asks the question **के विदुः इति आठ** – who will know all these details, and for that कृष्ण himself gives the answer **अहो-रात्रविदः जनाः** – those people who have studied the scriptures which talk about the duration from the standpoint of different लोकs. Modern science can study the duration of only भूलोक and they cannot understand the time scale of भुवलोक, सुवलोक, etc. if you want to know about parallel universes, the modern science is now only accepting the possibility of other parallel universes whereas शास्त्रIs talk about parallel universe, not only they talk about other universes, they talk about different time also. Those people are called **अहो-रात्रविदः जनाः**. Therefore शङ्कराचार्य asks the question **के विदुः** – who can know that? And who are they? The answer is given, **ते अहो-रात्रविदः** – they are called the knowers of the time range of the different जीवs in different लोकs. As I said the other day that is why we don't give शास्त्र, तर्पण अमावास्या तर्पण etc., we have got different duration for the forefathers because our daytime is different from the daytime of our forefathers.

Therefore our offering also will be different. And therefore कालसङ्ख्याविदः अहो-रात्रविदः is in the मूलम्, is equal to कालसङ्ख्याविदः – the knowers of different scales of time.

जना: इति अर्थः: They have done the experiment also, that when a particular plant is taken into a rocket and that moves round the earth faster than earth, when the movement is faster, according to Einstein's theory when the motion is faster, the aging becomes slower.

Therefore they took the plant or some other creature and afterwards they brought back and they found our ten years will be for them only one year. Therefore if you go there and go round and come back, you will not find these students and you will find that great grandchildren will be attending the classes.

I also won't be there. Three generations after will be attending the class but that person goes and come. So Einstein has proved the time will vary depending upon the speed of the movement.

Therefore different लोकs have different time ranges. यतः एवम् – therefore ते कालपरिच्छिन्नाः – all the fourteen लोकs are subject to time and space. And therefore what is the conclusion?

In other लोकs life may be longer but one will not get immortality, life will be longer in other लोकs but they won't get immortality. For immortality you should gain अहम् ब्रह्म अस्मि ज्ञानम्. So after कालपरिच्छिन्नाः ते put a full stop. अतः

लोकाः पुनरावर्तिनः – therefore all the लोकs are subject to time. लोकs include the लोकिः, जीवs also. The अन्वय is, (ये) जना:

ब्रह्मणः अहः सहस्र-युग-पर्यन्तम् रात्रिम् युग-सहस्र-अन्ताम् (च) विदुः ते अहोरात्र-विदः (भवन्ति) | Continuing;

Verse 08-18 Introduction;

प्रजापते: अहनि यत् भवति रात्रौ च, तत् उच्यते —

So during ब्रह्माजि's day time what events will happen, and during ब्रह्माजि's night time what events will happen that is said in this श्लोक. He says प्रजापते: अहनि, अहनि means during the daytime, यत् भवति – what will take place, and रात्रौ च – प्रजापते: रात्रौ यत् भवति – what will happen during his night time, तत् उच्यते – that कृष्ण wants to give so that we will get the idea of the mindboggling cosmic vision of the शास्त्र। For that purpose कृष्ण gives an idea. That is why somebody said nicely. In शिवलोक there was some सत्सङ्ग going on and some भट्टs शिवगणs were seated around and while they were talking they heard a huge noise, then these भट्टs got frightened and they asked the Lord what is happening down below on the earth, some huge noise we are hearing. शिव casually said it seems रावण was born. Then they had सत्सङ्ग and after a few seconds, again another huge noise they heard, like our transformer bursting during the rain, another noise was heard, then the भट्टs asked we hear another noise what is that, शिव casually said that रावण is gone. So thus the galaxies appearing in big bang and the galaxies disappearing, for भगवान् it is nothing but winking of the eye and that is why in ललितासहस्रनाम उन्मेष निमिषोत्पन्न विपन्न भुवनावतिः ॥ ललितासहस्रनामस्तोत्रम् ६६ ॥ भुवनावतिः means not one earth but all the galaxies भुवन आवतिः उत्पन्न विपन्न, उत्पन्न means they rise and विपन्न means they vanish. When? उन्मेष. When देवी or ईश्वर opens and close the creation appears and

disappears, that means in front of Consciousness, the Infinite the material matter coming and going is nothing but only a trice. That idea कृष्ण wants to give through this श्लोक. We will read.

Verse 08-18

अव्यक्तात् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
शत्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ गीता ८-१८ ॥

Here कृष्ण says that when ब्रह्माजि wakes up the entire creation of all the लोकs come into existence. It is like one mini big bang taking place. Nor even maxi big bang, because here we are talking about ब्रह्माजि's day and night during which the creation appears and disappears which is called one कर्त्प and कर्त्प प्रलयम्. This कर्त्प and कर्त्प प्रलयम् itself is a mini सृष्टि and प्रलयम् because ब्रह्माजि is surviving during that time. Then we talk about a महा प्रलयम् in which ब्रह्म himself will disappear that महा प्रलयम् in which ब्रह्म disappears that कृष्ण doesn't talk about. But during ब्रह्माजि's day and night a mini सृष्टि and mini प्रलयम् will take place. That mini सृष्टि प्रलयम् itself includes all the लोकs and जीवs appearing and disappearing. Therefore **व्यक्तयः** means all the things and beings appear during daytime, and when ब्रह्माजि goes to sleep all the जीवराशिःs disappear. This is the essence of this श्लोक. Now we will read the भाष्यम्.

अव्यक्तात् अव्यक्तं प्रजापतेः स्वापावस्था । तस्मात् अव्यक्तात्
व्यक्तयः व्यज्यन्त इति व्यक्तयः रथावरजड्गमतक्षणाः सर्वाः
प्रजाः प्रभवन्ति अभिव्यज्यन्ते । अहः आगमः अहरागमः । तस्मिन्
अहरागमे काले ब्रह्मणः प्रबोधकाले ।

अव्यक्तात् is in the मूलम् शङ्कराचार्य explains, अव्यक्तम् is equal to प्रजापते: स्वापावस्था – the sleeping or resolved condition of ब्रह्म, चतुर्मुख ब्रह्म. We should remember there are two अव्यक्तम्. One is the mini अव्यक्तम् when ब्रह्म goes to sleep and remember ब्रह्म is not the ultimate ईश्वर, ब्रह्म, the विराट् himself is a product of हिरण्यगर्भ, हिरण्यगर्भ himself is a product of ईश्वर, ईश्वर's स्वापावस्था is महा अव्यक्तम् and in महा अव्यक्तम् ब्रह्म himself will resolve, we are not talking about महा अव्यक्तम् in which ब्रह्माजि will resolve. We are talking about mini अव्यक्तम् in which ब्रह्म is there and ब्रह्म is going to sleep. Therefore here the word अव्यक्तम् means not महा अव्यक्तम्. It is ब्रह्मणः प्रजापते: स्वापावस्था. It is like our स्वापावस्था, when we go to sleep also everything resolves into our mind, like that प्रजापते: सुषुप्ति अवस्था. तस्मात् अव्यक्तात् – from that ब्रह्माजि's स्वापावस्था व्यक्तयः, the sentence is incomplete you have to supply the verb प्रभवन्ति and put a full stop. **व्यक्तयः**: प्रभवन्ति – all the things and beings originate. Then शङ्कराचार्य wants to give the derivation of the word **व्यक्तयः**: for संस्कृत students. Because the संस्कृत commentators will have to explain the grammar part also whenever it is required. Therefore here and there शङ्कराचार्य has to give derivation. व्यक्त is derived from the वि+√अज्ज् seventh conjugation and it is कर्तृ व्युत्पत्ति, agent derivative. Ok, what does it mean? **व्यज्यन्ते इति व्यक्तयः**, व्यज्यन्ते means come to manifestation. **इति व्यक्तयः**: that is the derivation of the word **व्यक्तयः**: is equal to स्थावरजड्गमलक्षणाः सर्वाः प्रजाः – all the living beings which are moving as well as non-moving. And here also we have to make a note. कृष्ण uses the word

પ્રભવન્તિ which means they are born or they originate. The word **વ્યક્તય:** means they come to manifestation. So the verb used is origination and the clarification given is manifestation. By these two words very important message is given. When you talk about the origination it appears as though things originate. But according to વૈદાન્ત the word originate or birth both are wrong words because nothing can be born according to the logic. It is because matter can never be created or destroyed. If that is so, how can the universe be born? Therefore the very word origination, birth, creation etc., are illogical words and by using the illogical words we get into problem. We ask the question why did ભગવાન્ create the world? This question itself comes because of misunderstanding. ભગવાન્ never created the world because ભગવાન્ can never create the world. Why ભગવાન્ cannot create the world? Because nothing can be created. Why nothing can be created? Because matter is never subject to creation. And therefore the idea that ભગવાન્ created the world is a fundamental mistake leading to several illogical questions for which we will never have an answer. Therefore વૈદાન્ત says don't use the word creation. Creation is a trapping word. Then what word should be used? The eternally present world will get into manifestation and unmanifestation. It will come to potential condition, and again it will come to manifest condition. This manifestation and unmanifestation is an eternal process, ભગવાન્ is not responsible for this. According to the law of કર્મ the world will eternally expand and eternally contract. When did it start? By adding the adverb eternally, I have said don't ask the question when did it start. It is an eternal

process of contraction expansion. This is the nature of matter. This is the nature of माया. In contracted condition world is called माया, in expanded condition माया is called world. World is माया, माया is world. माया is also matter, world is also matter. माया is potential matter, world is kinetic active matter. And what does भगवान् do? भगवान् cannot do anything because He is अकर्ता अभोक्ता ब्रह्म. In ब्रह्मन्'s presence, enlivened by ब्रह्मन्, matter goes through this process. And even enlivening is not a job done by ब्रह्मन्. ब्रह्मन् is original Consciousness, in the presence of original Consciousness reflected Consciousness takes place in the माया. माया with reflected Consciousness is capable of contracting and expanding. What is ब्रह्मन्'s role? The role is lending सत्, चित् and आनन्द by mere presence. ब्रह्मन् doesn't create. ब्रह्मन् lends सत्, चित् and आनन्द to माया, with borrowed सच्चिदानन्द, माया becomes प्रपञ्च and then प्रपञ्च becomes माया. This is the phenomenon which nobody including God can stop. Then what is मोक्ष? Understanding I am ब्रह्मन्, not trapped in the matter confusion. In this श्लोक कृष्ण says the matter will have to contract and expand. The word अभिव्यज्यन्ते is a very important word. There is no creation. There is only manifestation of मिथ्या matter. All these we get in माण्डुक्य कारिकाः in second and third chapters गौडपाद consistently negates the whole process. As long as you are stuck in the process you will feel helpless. The only way is साक्षि भाव and there is no other way out. So **सर्वाः प्रजाः प्रभवन्ति** is the मूलम्, is equal to **अभिव्यज्यन्ते**. **अङ्गः आगमः अहरागमः**, it is a विग्रह वाक्यम्. The arrival of the daytime of ब्रह्माजि is called **अहरागमः. तरिमन् अहरागमे –**

during that अहरागम काल which is equal to ब्रह्मणः प्रबोधकाले which is the waking time of ब्रह्माजि. In the पुराणs they tell interesting things. So ब्रह्माजि has got thousand चतुर्युगIs as the daytime. When ब्रह्माजि wakes up there are thousand चतुर्युगIs available for him to be active before his night comes. Now after waking up immediately we cannot become active. ब्रह्माजि also before he becomes active he takes some time to become normal. And ब्रह्माजि takes three चतुर्युगIs to become normal. And only fourth चतुर्युग he will get up from the bed and start creating the world. Similarly, during sleep also there is an intermediary time before going to sleep. It takes another three चतुर्युगIs for ब्रह्माजि to get to sleep. Therefore active period is nine hundred ninety-four चतुर्युगIs which is divided into fourteen मन्वन्तरs presided over by fourteen मनुs. And we are in सप्तमे वैवर्ख्यत मन्वन्तरे. You can imagine our time concept which is much bigger than the modern time concept.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-18 Continuing;

अव्यक्तात् अव्यक्तं प्रजापतेः स्वापावस्था । तस्मात् अव्यक्तात् व्यक्तयः व्यज्यन्त इति व्यक्तयः स्थावरजडगमलक्षणाः सर्वाः प्रजाः प्रभवन्ति अभिव्यज्यन्ते । अहूः आगमः अहरागमः । तरिमन् अहरागमे काले ब्रह्मणः प्रबोधकाले ।

In these verses, कृष्ण is glorifying the क्रममुक्ति फलम् attained by the उपासक, and in क्रममुक्ति उपासक merges into the Lord, and merging into the Lord itself is मोक्ष, and this मोक्ष is नित्यफलम्. And to glorify this नित्यफलरूप मोक्ष, कृष्ण wants to talk about the limitations of any other goal attained by any कर्म or other उपासन. And he wants to establish that everything other than ईश्वर or ब्रह्मन् is अनित्यम्. When they say anything other than ब्रह्मन्, it includes even the position of ब्रह्म as well as ब्रह्मलोक itself. आब्रह्मभूवनाल्लोकाः पुनरावर्तीनः. This is the subject matter. In simple language नित्य-अनित्य-वस्तु विवेकः कृष्ण is showing. And कृष्ण wants to point out that when ब्रह्म himself is finite, what to talk of everything else which is produced during one day of ब्रह्माजि and which is resolved during the night of ब्रह्माजि. The day of ब्रह्म is called one कल्पम् and the night of ब्रह्म is another कल्पम् during every कल्प the universes appear and disappear, and therefore compared to ब्रह्म everything else is still more finite. This comparison He wants to show in this लोक, which we were seeing in the last class. अहरागमे ब्रह्मणः प्रबोधकाले – during the daytime of ब्रह्म which is thousand चतुर्युगIs, which

will run into four hundred and thirty-two crores years, which is one day of ब्रह्माजि, thousand चतुर्युग, otherwise called one कल्प; during the duration of one कल्प which is ब्रह्मणः अहरानमे all the living being appear according to their कर्म. And thereafter when ब्रह्माजि's night comes which is another कल्प consisting of another thousand चतुर्युग, consisting of another four hundred and thirty-two crores years all the living beings hibernate. They don't die or attain मोक्ष, they will go to suspended animation, all the सञ्चित कर्मस will be frozen. Thereafter again there will be toying of the सञ्चित कर्म, and like the polar bears slowly waking up, when the summer comes, similarly, ब्रह्माजि also wakes up. That is the essence of the ज्लोक and भाष्यम्. We have completed the first half of the भाष्यम्. Now comes the second half, we will read.

तथा रात्र्यानमे ब्रह्मणः स्वापकाले प्रलीयन्ते सर्वाः व्यक्तयः तत्र एव पूर्वोक्ते अव्यक्त-संज्ञाके ॥ ८-१८ ॥

तथा रात्रि आगमे, and whose रात्रि? We have to note ब्रह्माजि's रात्रि, which is known in पुराण as कल्प प्रलय. At the time of कल्प प्रलय which is ब्रह्मणः स्वापकाले – which is the time of ब्रह्माजि's sleep running to four hundred and thirty-two crores years, during that time प्रलीयन्ते. रात्रि आगमे is equal to ब्रह्मणः स्वापकाले, प्रलीयन्ते – dissolve or resolve, they don't get destroyed you must note, they go to intense forgetfulness, महा मरणम् because it is a death of a very long duration, during that time सर्वाः व्यक्तयः, व्यक्तिः means manifestation, or कार्यम्, so व्यक्तयः means सर्वाणि कार्याणि consisting of both स्थावर and जड़गम, moving living beings and non-moving

living being like plant kingdom and all the fourteen लोकs, **तत्र एव, तत्र एव** means ब्रह्माजि's cosmic mind, just as our dreams resolve into our mind, this universe is ब्रह्माजि's dream and this will go back to the mind of ब्रह्माजि, which is called ब्रह्माजि's कारण शरीरम् which is कारण प्रपञ्च, back to that it goes. So **तत्र एव** is in the मूलम्, is equal to **अव्यक्त-संज्ञके**, here the word अव्यक्तम् means ब्रह्माजि's कारण शरीरम्, **अव्यक्त-संज्ञके पूर्वोक्ते, पूर्वोक्ते** means it has already been described in the first part of this भाष्यम्. The अन्वय is, अहः आगमे अव्यक्तात् सर्वाः व्यक्तायः प्रभवन्ति । यात्रि आगमे (ताः) तत्र अव्यक्त-संज्ञके एव प्रलीयन्ते । Continuing;

Verse 08-19 Introduction;

अकृताभ्यागमकृतविप्रणाशदोषपरिहारार्थम्
बन्धमोक्षशास्त्रप्रवृत्तिसाफल्यप्रदर्शनार्थम्
'अविद्यादिवलेशमूलकर्माशयवशात् च अवशः भूतग्रामः भूत्वा
भूत्वा प्रलीयते' इति अतः संसारे वैराज्यप्रदर्शनार्थ च इदम् आह —

In the following nineteenth verse Lord कृष्ण is giving an incidental aside message and शङ्कराचार्य says this message is very important, because we can derive some important corollaries out of this message. What is this message that is going to come in the nineteenth लोक? There कृष्ण says at the time of कल्प प्रलयम् all the जीवs will merge into समष्टि कारण प्रपञ्च called अव्यक्तम्. And all these जीवs will not die but they remain dormant. And when ब्रह्माजि creates the universe in the next कल्प, no single new जीव is created. This is a very important message. New जीवs can never be created by anyone either by ब्रह्म or विष्णु or शिव or परमेश्वर or निर्गुण ब्रह्म, new

जीवs are never never creatable, whatever जीवs are available now they are all never created by anyone including ईश्वर, because all the जीवs are अनाति. Therefore जीवs being अनाति, they were neither created, nor they can be created, the available जीवs are only circulated सृष्टि after सृष्टि. Like law of conservation of matter and energy, there is a law of conservation of जीवs also, they are eternally circulated. And therefore कृष्ण says भूत्वा भूत्वा प्रलीयते, the same set of जीवs are again and again created and dissolved.

And naturally one aside question will come which is not dealt with in this particular श्लोक, but there are some intelligent students who ask the question: if fresh जीवs are not created, there will be a problem. What will be the problem? Whenever some of the जीवs become ज्ञानिः, these ज्ञानिः will merge into ब्रह्मन् or ईश्वर, and they will not be reborn, that means the number of जीवs are gradually coming down. Now at the end of the सृष्टि we are all going to be liberated. And therefore what is the number of आस्तिक समाजम् students? All of them will go away. That means in every फलपम् the number of जीवs are coming down, fresh जीवs are not created. Extrapolating that what will happen? At some time in future, the last जीव will be liberated, fresh जीव cannot be created, भगवान् alone will be there, he cannot do सृष्टि, स्थिति and लय and therefore भगवान् will become unemployed and bored also.

And there are some people who argue that for giving employment to भगवान् I have decided not to be liberated. So when this question will be asked what is the answer? The

number of जीवs is not finite. If the number of जीवs is finite, you have to talk about one day getting totally depleted. Therefore *vyavaharically* speaking the जगत् is also infinite, जीवs are also numerically infinite, जगत् being infinite अनन्तम्, and जीवs being अनन्तम् there is no question of the ending of the जीवs, infinite number जीवs, minus a few number will be infinite minus finite जीवs will be infinite only. Therefore there is no problem.

And then शङ्कराचार्य says this law is very important for other reasons also. Suppose for argument's sake we think that the current जीवs die at the time of कल्प प्रलयम् and during the next कल्प a fresh set of जीवs are created, for argument's sake suppose we assume during every कल्प a new set of जीवs are created, what are the problems that will come? It is a hypothetical situation. During कल्प प्रलयम् suppose all the current जीवs die for good, and the next कल्प a new set of जीवs are created, what will be the problem? Some of the problems शङ्कराचार्य enumerates.

The first problem is अकृताभ्यागमकृतविपणाशदोषः. What is the दोषः? The current जीवs during this कल्प would have exhausted several पुण्यम् and पापम्, but at the time of कल्प प्रलय all the जीवs will have lot of unexhausted सञ्चित कर्मs and without exhausting the सञ्चित पुण्यपापम् all these जीवs will die for good, that means many पुण्यपाप कर्मs they escape from at the time of कल्प प्रलयम्. Escaping from सञ्चित कर्म is a moral deficiency, because every जीव will have to pay the price for all the कर्मs, if at the time of कल्प प्रलयम् जीवs

die without exhausting all the सञ्चित कर्म्म then they are escaping from their पुण्यम् and पापम् which is a lacuna in the moral order of the creation. Because many जीवs will be encouraged to do lot of violations with a hope that during the कल्प प्रलयम् all of them will be written off. This is called कृतविप्रणाशदोष – escaping from कर्म is a lacuna in the moral order of the Lord called कृतविप्रणाश. कृत means सञ्चित कर्म, विप्रणाश means destruction without giving the फलम्.

The second दोष is called अकृताभ्यागम. If all the current जीवs will get destroyed during the कल्प प्रलय during the next कल्प ब्रह्माजि will have to create a new set of जीवs and when a new set of जीवs are created, they all must be given different types of bodies. Because जीवs for transactions will have to be given different bodies. Then ब्रह्माजि will have to decide what bodies must be given to what जीव. Who must get animal body, who must get plant body, who must get मनुष्य शरीरम्, who must get मनुष्य शरीरम् with genetic deficiencies, on what basis ब्रह्माजि will create because जीवs require पुण्य and पापम् to decide the शरीरम्. But new जीवs will not have पुण्यपापम्. Why? Because they are new जीवs. And therefore ब्रह्माजि himself should allot पुण्यम् or पापम् also. He should take some bunch of पुण्यम् and hand over to जीवs and another huge bunch of पापम् he should take another जीव and hand over, thus the जीवs will have to receive पुण्यम् and पापम् from ब्रह्माजि randomly, even though the new जीवs have not done any कर्म because they are fresh जीवs and they have not even started the कर्म, even without starting कर्म, even before starting कर्म they will receive varieties of bodies and that will become a moral

deficiency because for no mistake some जीवs will receive defective सूक्ष्म शरीरम्‌s, and defective स्थूल शरीरम्‌s. Some जीवs will be pushed to देवलोक and another set of जीवs will be sent to पातालम्. You ask ब्रह्माजि why you are pushing me to पातालम्, ब्रह्माजि will say that is how it is, because I have to do something. So thus some जीवs will have to suffer for no fault of theirs, this will be called अकृताभ्यागम – receiving पापम्‌s without doing पाप कर्म.

Whereas if you say a new set of जीवs are not there, we will have no problems. Only if you talk about new set of जीवs these two new दोषs will come but if you say it is not new set of जीवs, this moral disorder will not be there. I can give an answer, these are not new set, in the previous कर्त्त्व they have done violation, they are paying the price, I have an answer but if new जीवs come these two disorders, moral disorders cannot be rectified. The second disorder is called अकृताभ्यागम. First disorder is connected with current set of जीवs and the second disorder is connected with fresh set of new जीवs.

And therefore कृष्ण wants to remove these two दोषs and for removing these two दोषs, कृष्ण is replying in the nineteenth ऋलोक, how, by saying the new set of जीवs are never created, the same set of जीवs are circulated, at any time I know why a particular जीव goes through a particular experience I have an answer, पूर्व कर्म I can answer at any time. There are no जीवs at any time, any जीव at any time is only जीव. And therefore for any sufferings I have an answer, that is पूर्व कर्म. Why this child is born with congenital disease? I have a single word answer –

पूर्व कर्म, which answer others cannot give. So this is one important corollary.

The second important corollary is **बन्धमोक्षशास्त्रप्रवृत्तिसाफल्यप्रदर्शनार्थम्**. Suppose during कल्प प्रलय all the जीवs get totally wiped out, because next कल्प only new जीवs are going to be created, therefore suppose all the current जीवs will permanently merge into Lord getting free from सञ्चित, प्रारब्ध and आगामि कर्मs, all the जीवs get total freedom from all the कर्मs and merge into ईश्वर, because next सृष्टि will have new जीवs. Then what will happen? All the जीवs will get मोक्ष at the time of कल्प प्रलयम्. Because सञ्चित also goes. It is not required for the next सृष्टि because next सृष्टि will have new जीवs. Therefore suppose the current जीवs lose सञ्चित, प्रारब्ध and आगामि कर्मs and merge into भगवान् and attain मोक्ष. What will be the problem? why do you call it a problem, isn't it a good news? If ब्रह्माजि goes to sleep we all get मोक्ष. In fact, if I have got some sleeping pill instead of I taking, I will give it to ब्रह्माजि because if he goes to sleep we all will get liberated. What a wonderful thing? So शङ्कराचार्य says if during कल्प प्रलय all the जीवs get liberated, भगवान् would not have created वेदान्त शास्त्रम् at all. Because we don't require साधन चतुष्टय सम्पत्ति, कर्मयोग, उपासनयोग, श्रवणमनननिदिध्यासनम् you only go through पुनरपि जननम् पुनरपि मरणम्, a few times and tolerate this particular कल्प only, and when कल्प प्रलयम् comes anyway you are going to get मोक्ष, why should I attend गीता भाष्यम् class? Therefore what is the दोष? **बन्धमोक्षशास्त्रप्रवृत्तिसाफल्यम् न भवेत् मोक्ष शास्त्र** will be redundant, because कल्प प्रलयम् will give

liberation to all the जीवs. Not only that there will be another problem also. The problem is very subtle, we have to carefully note. In the next कल्प suppose new जीवs are created, what will be the basis of creation? Certainly not because of कर्म because it is a new जीव. Therefore if new जीवs are created without any कर्म, that means there is a possibility of जीवs appearing without कर्म will be the conclusion. Very subtle argument, you have to very carefully understand it. Suppose in the next कल्प new जीवs are created, it will mean that new जीवs can come even without any कर्म as the cause. And if they जीवs can come without कर्म as the cause then what will happen? All the ज्ञानिः have attained liberation, how? By gaining ज्ञानम्. And by gaining ज्ञानम् what did we do? They destroyed सञ्चित कर्म, and they avoided आगामि कर्म, and they exhausted प्रारब्ध कर्म, and they made their कर्म balance to nil and attained विदेहमुक्ति.

And all those विदेहमुक्त जीवs will not be reborn that is what we are saying now. And that is why he is working for मोक्षः. Now what will happen is even after विदेहमुक्ति the जीवs will be created, or can be created. If new जीवs can come without कर्म balance विदेहमुक्त जीवs also may be reborn without कर्म. Therefore all our efforts to destroy सञ्चितम् will become wasted because in the next कल्प we may be created even after getting विदेहमुक्ति, then why should we work for विदेहमुक्ति. Therefore also बन्धमोक्षशास्त्रप्रवृत्तिसाफल्यम् nobody will have a desire for सर्वकर्म निवृत्ति. This is the second corollary derived from the coming nineteenth verse.

And then what is the third corollary? If the same set of जीवs are created again and again and again, because सञ्चित कर्म cannot be destroyed by कल्प प्रलयम्, then people will become tired of पुनरपि जननम् पुनरपि मरणम् cycle because सञ्चित कर्म never gets destroyed even by कल्प प्रलयम्, then वैराग्यम् will come, because जीवs will get tired of पुनरपि जननम् पुनरपि मरणम् cycle and they will have a question if कल्प प्रलयम् cannot destroy the सञ्चित कर्म then how to destroy सञ्चित कर्म, a serious enquiry will come. Then we can introduce वेदान्त शास्त्रम्. Therefore in the nineteenth श्लोक कृष्ण says during कल्प प्रलयम् also सञ्चित कर्म will remain and the same जीवs will go round and round again and again then the जीवs will get वैराग्यम् and they may turn to वेदान्त शास्त्रम् to destroy सञ्चित कर्म. therefore the third corollary is the nineteenth verse will help in getting वैराग्यम् and turning towards ज्ञानम्. These are three purposes.

So one is to remove the lacunae in the moral order. The second is to establish the validity of मोक्ष शास्त्रम्. And the third is for getting वैराग्यम् towards सञ्चित कर्मs. This श्लोक is very very important.

Look at the introduction. **अकृताभ्यागमकृतविप्रणाशदोषपरिहारार्थम्**. This is very important to establish the moral order because as I have said this very often most of the atheists who negate God give only one argument again and again. If you say there is a God and the God is omniscient and omnipotent and if that God is compassionate, there should not be natural calamities in the

creation in which innocent people are destroyed. This is one argument repeatedly given by all नास्तिकs group, there cannot be an omniscient, omnipotent, compassionate creator God, if such an omniscient, omnipotent, compassionate God is there His creation must be free from natural calamities including diseases. Because in that innocent people are dying in thousands. Either God is cruel or God is impotent. These are the only possibilities – either God is not there or God is cruel or God is impotent and helpless. The proof is cyclone. One is enough to prove there is no God at all, and even if there is a God, either He is cruel or He is impotent. If there is a cruel impotent God then He is not God. And why should I worship? For this argument of atheist the only answer is in अद्वैत God is neither cruel nor impotent, God is just and fair. He is omnipotent, He is compassionate and fair. And how do you say? Because God makes all these things happen not because of cruelty or impotency but because He wants to maintain the law of order of creation, both physical and moral order. And to maintain the moral order कर्मफलाम् will have to be exhausted. Different आध्यात्मिक, आधिभौतिक and आधिदैविक events are based on the moral order of पुण्यम् and पापम्. Therefore पुण्यम् and पापम् of जीवs is responsible for whatever events are happening. भगवान् is सामान्य कारणम् कर्म is विशेष कारणम्. If you ignore विशेष कारणम् you will end up in atheism; if you understand विशेष कारणम् you will admire भगवान्. All the atheists are missing the विशेष कारणम् called moral order of the पुण्यम् and पापम् which will continue from सृष्टि to सृष्टि to सृष्टि. This is discussed in ब्रह्मसूत्र especially अधिकारम् called

ैषम्यनैर्दृष्ट्याधिकरणम् ॥ ब्रह्मसूत्र २-१-३४॥ In fact शङ्कराचार्य's introduction is borrowed from वैषम्यनैर्दृष्ट्याधिकरणम्. Without this you will always get angry with God. Many events will question the existence of God or many events will shake our faith in God if the law of कर्म is not understood.

Therefore

अकृताभ्यागमकृतविप्रणाशदोषपरिहारार्थम् to remedy that बन्धमोक्षशास्त्रप्रवृत्ति, प्रवृत्ति means pursuit, साफल्यप्रदर्शनार्थम् to establish the validity of वेदान्त शास्त्रम् which will destroy सञ्चित कर्म, and then you have to go to the fourth and fifth line संसारे वैराज्यप्रदर्शनार्थम् and also to generate वैराज्यम् in the संसार of पुनरपि जननम् पुनरपि मरणम् cycle, to generate वैराज्यम्. And also to show that भूतब्रामः भूत्वा भूत्वा प्रलीयते अविद्यादिवलेशमूलकर्मशयवशात्. This is within inverted commas. So भूतब्रामः means the same set of जीवs, ब्रामः means multitude, group, भूत्वा भूत्वा प्रलीयते – will appear again and again, even if the big bang is later followed by a big crunch, big crunch means the whole universe again going back to the previous condition, then also all the जीवs will be there in potential form waiting for the next big bang. So भूत्वा भूत्वा प्रलीयते. How? अवशः: – helplessly, कर्मप्रलयम् will not save, even मठा प्रलयम् will not save, the जीवs will survive. All because of कर्म-आशय-तशात् – because of infinite bundle of सञ्चित कर्मs, inexhaustible bunch of सञ्चित कर्म, कर्म here refers to सञ्चित कर्म, आशय means कारण शरीरम्, so कर्म-आशय means सञ्चित कर्म सहित कारण शरीरम्. Because of the कारण शरीरम् with सञ्चित कर्म. And how did सञ्चित कर्म come? अविद्यादिवलेशमूल – the सञ्चित कर्म came because of

अविद्या, अविद्या means Self-ignorance, अविद्या means आत्म अविद्या, which is called the spiritual dream, आदि means etcetera., etcetera refers to the five evils enumerated in योगशास्त्र, called पञ्चतत्त्वेषां. I have talked about this before, here we will note अविद्या means ignorance, अस्मिता means अहङ्कार, ego, triangular format, you can never be saved in triangular format. Then राग is the third one, द्वेष is the fourth one, राग means attachment and द्वेष means hatred, and अभिनिवेष – instinctive attachment to the body and life, instinctive fear of death. अभिनिवेष can be translated as instinctive fear of death which is otherwise called the constant sense of insecurity. Not only constant sense of insecurity which grows as we grow older and older, insecurity will increase as we grow older and older, the increase also is exponential as we age. This is called अभिनिवेष problem. Because of these five-fold दोषेष the सञ्चित कर्म expands, because of राग-द्वेष we will do कर्म, because of कर्म we will get पुण्यम् and पापम्, because of पुण्यम् and पापम् पुनरपि जननम् पुनरपि मरणम्, because of that we get राग-द्वेष and because राग-द्वेष again कर्म. And this will go round and round as long as अविद्या is there. Therefore let us come to विद्या or ज्ञानम् to turn the people towards ज्ञानम्. उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत.

अनादिमायया सुस्तो यदा जीवः प्रबुद्ध्यते । अजमनिद्रमस्वप्नमठैतं बुद्ध्यते तदा ॥ माण्डूक्य कारिका १-१६ ॥

Changing the format from triangular to binary is the only solution. For this purpose the nineteenth श्लोक is given by कृष्ण. We will read. इदम् आह-

Verse 08-19

**भूतब्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
शत्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ गीता ८-१९ ॥**

The first part of this verse is the same as the previous verse. सृष्टि and प्रलयम् is an eternal process, without a beginning or an end. Therefore you should never ask when all this started. The very question of beginning or starting is illogical, the creation is also a cyclic and eternal, जीवs are also cyclic and eternal, once you understand the eternity and cyclic process, you should not ask why did भगवान् start the creation. Never ask the question. भगवान् never started; it has been on and on and on.

This message is the same as in the previous श्लोक. But the new idea that is added here is जीवs are always the same. The bodies, स्थूला शरीरम् will vary from सृष्टि to सृष्टि, सूक्ष्म शरीरम् will vary from सृष्टि to सृष्टि, one स्थूल शरीरम् can last only one जन्म, one सूक्ष्म शरीरम् can last only one सृष्टि. When सृष्टि varies the स्थूल शरीरम् also varies and सूक्ष्म शरीरम् also varies, but we all carry one शरीरम् constantly. What is that one शरीरम्? Come to तत्त्वबोध. कारण शरीरम्. And what is the definition of कारण शरीरम् in तत्त्वबोध? अनिर्वाच्यानाद्यविद्याख्यं शरीरद्वयस्य कारणमात्रं सत्स्वरूपाऽज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् । Even before big bang all our कारण शरीरम् existed in a form which no instrument of modern science can detect. Even before big bang what was there even modern science is not able to answer. They call it singularity, which is a point of no

information. No information means कारण शरीरम्. Their singularity is our कारण शरीरम्. And therefore the new information is जीवs are the same. Now we will read the भाष्यम्.

भूत-ग्रामः भूतसमुदायः स्थावरजड्गमलक्षणः यः पूर्वस्मिन् कल्पे आसीत् सः एव अयं न अन्यः । भूत्वा भूत्वा अहरागमे, प्रलीयते पुनः पुनः रात्र्यागमे अहः क्षये अवशः अखतन्त्र एव, पार्थ, प्रभवति अवश एव अहरागमे ॥ ८-१९ ॥

भूत-ग्रामः is in the मूलम्, is equal to **भूतसमुदायः**, ग्रामः means **समुदायः**, which means the same set of जीवs, **स्थावरजड्गमलक्षणः** – which includes the moving जीवs like animals, human beings etc., and also non-moving living being in the form of plant kingdom or trees. And what do you mean by the same set of जीवs? यः पूर्वस्मिन् कल्पे आसीत् – which was very much there during the previous day of ब्रह्माजि or previous कल्प सृष्टि, आसीत्. The meaning of the word कल्प is ब्रह्म दिनम् कल्पः; the day of ब्रह्म is called ब्रह्म. सः एव अयम् – the same set of जीवs, then न अन्यः, न अन्यः means not a new set of जीवs, भूत्वा भूत्वा, भूत्वा means repeatedly born again and again. When are they born? अहरागमे – during the daytime of ब्रह्माजि. And what happens? प्रलीयते पुनः पुनः – again and again they will go back also, रात्रि आगमे – when the night comes for ब्रह्माजि.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-19 Continuing;

भूत-ग्रामः भूतसमुदायः स्थावरजड्गमलक्षणः यः पूर्वस्मिन् कल्पे आसीत् सः एव अयं न अन्यः । भूत्वा भूत्वा अहरागमे, प्रलीयते पुनः पुनः रात्र्यागमे अह्नः क्षये अवशः अखतन्त्र एव । पार्थ, प्रभवति अवश एत अहरागमे ॥ ८-१९ ॥

In this verse Lord कृष्ण is pointing out that the जीव's journey in the form of पुनरपि जननम् पुनरपि मरणम् cycle will continue eternally as long as जीव is ignorant. Death will not put an end to this journey and even प्रलयम् cannot put an end to this journey, this cyclic journey will continue eternally as long as जीव is ignorant. Then a person may ask a question, if this जीव is going to continue eternally why can't you look at it in a positive way as attainment of immortality. After all we are all supposed to be working for असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतड्गमय ॥ बृहदारण्यकोपनिषत् १-३-२८ ॥ अमृतम् means immortality, immortality means permanence or eternity, and जीव is already permanent and eternal, because during death also जीव survives, during प्रलयम् also जीव survives. If जीव is going to survive throughout the cycles of death and प्रलयम् it means जीव is eternal which means जीव is immortal. And therefore we don't require वेदान्त at all, because जीव is already immortal. Suppose somebody argues like this, what will be our answer? This is how we have to invent newer questions and we should learn to answer them.

Somebody who says I don't require वेदान्त because I am already immortal because भूत्वा भूत्वा I am always there. For that the answer is in this श्लोक itself there is a word that has to be underlined. That word gives the answer to this perverted question. What is that answer? अवशः. This immortality of जीव is not a good news because जीव continues to be अवशः – helpless, because the whole journey is not determined by the will of जीव, but जीव is helplessly under the control of कर्म. If I close myself within a room and lock myself inside, because I wanted to be undisturbed, it is good thing, because I have locked myself inside the room. But when the very same locking is done by somebody else, the very same locking of the room makes me helpless. Locking remains the same, if I do that it is freedom, when it is done by somebody else it is a bondage. Similarly, this continuation of जीव is not based on the will of the जीव but it is helplessly enforced by कर्म. कर्म tells me you have to die, कर्म tells me you have to be reborn, कर्म takes me through one place to another. Therefore immortality under the spell of कर्म is संसार. Immortality freeing myself from the spell of कर्म is मोक्ष. Both are eternal, but eternity of जीव is not a good news because he is under the spell of कर्म, eternity as ब्रह्मन् is good news because I am not under the spell of कर्म. जीव is also eternal, ब्रह्मन् is also eternal. Eternity of जीव is not a good news because he is कर्म बद्धः, eternity of ब्रह्मन् is good news because he is अकर्ता अभोक्ता. अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् । कठोपनिषत् १-२-१४ ॥ Therefore what is the problem? This immortality is not a good news because अवशः. That is said and we were seeing in the भाष्यम्.

भूत-ग्रामः: भूतसमुदायः स्थावरजड्गमलक्षणः यः पूर्वस्मिन् कर्त्त्वे
 आसीत् – the same set of helpless जीवs; that adjective is important; **सः**: एव अयम् – without the production of new set of जीवs. I have said a very important statement in the last class, भगवान् can never create a new जीव. It is a very important *Vedantic* principle. The available जीवs are not created by भगवान्. भगवान् cannot create new जीवs, the available जीवs are not created by भगवान्. And if available जीवs are not created by भगवान्, how did they come? They never came, every available जीव is अनादि. Every available जीव is not created by भगवान्, every available is अनादि. And भगवान् has not created a जीव, भगवान् cannot create a जीव. That is why शङ्कराचार्य adds the word न अन्यः. It is a very significant word. न अन्यः means not a new जीव is created by भगवान्. What happens to this जीव? भूत्वा भूत्वा अहरागमे. संस्कृत students must be careful. The word अहरागमे should be connected with भूत्वा भूत्वा on the left hand side, अहरागमे should not be connected to प्रलीयते on the right hand side. अहरागमे प्रलीयते is a wrong connection. अहरागमेभूत्वा भूत्वा is the right connection. And the word प्रलीयते should be connected with रात्यागमे of the next line. So the order must be clear, पुनः पुनः रात्यागमे प्रलीयते. During the arrival of ब्रह्माजि's night प्रलीयते – they dissolve. They don't die, but they dissolve.

And what is the definition of रात्यागमे? रात्यागमे is equal to अहः क्षये. In fact, रात्यागमे we can understand. शङ्कराचार्य writes the meaning as अहः क्षये. It means the end of the day. What is the arrival of night? End of the day. And

why can't we take it as immortality? It cannot be taken as immortality is a good news because of the next word which is very important **अवशः**. Helpless immortality is not a good news, free immortality is a very good news. Therefore **अवशः** – helplessly and I have said helplessness leads to frustration, frustration leads to anger, anger leads to depression, thus **अवशः** means the cycle of helplessness, frustration, anger and depression. When I go through these four conditions repeatedly, I begin to look at life as MBBS. All these are explanation of **अवशः**. **अवशः** means cycle of helplessness, frustration, anger (anger with God) and depression. And when I go through these four stages repeatedly my attitude towards life will become MBBS. And what is MBBS? It is not doctor. MBBS means I look upon life as Meaningless, Burdensome, Boring Struggle. Once life becomes a burden immortality also becomes a burden. Our prayer will be 'O Lord I should die and never be reborn.' The moment that prayer comes **संसार** is confirmed. **मोक्ष** is confirmed when this prayer goes away from me. The prayer that 'I should die for good, never to come again' when this prayer dies, **मोक्ष** is confirmed. Therefore **अवशः** is equal to **अस्वतन्त्र**, meaning of **अवशः**. **अस्वतन्त्र** means helplessness. **एव, एव** is emphasize, and after that put a full stop. Then **शङ्कराचार्य** comes to the last quarter of the **श्लोक है पार्थ** **अवश एव** – and continuing to be helpless, **अहयनमे प्रभवति** – in the next **कल्प** of the **जीव** which is the next day of **ब्रह्माजि**. So the next day of **ब्रह्माजि** is the next **कल्प** of humanity. So in the next **कल्प** **अहयनमे प्रभवति** – the **जीव** will come again. Therefore what type of immortality we require? Immortality as

जीव is संसार, immortality as ब्रह्मन् is called मोक्ष. Every ज्ञानि says I am immortal ब्रह्मन्. Therefore there is no question of पुनरपि जननम् पुनरपि मरणम् for me, but in me the creation goes through पुनरपि जननम् and पुनरपि मरणम्. पुनरपि जननम् पुनरपि मरणम् of the creation is a wonderful entertainment, which I am not against at all. And this shift from immortal जीव to immortal ब्रह्मन्, eternal जीव to eternal ब्रह्मन्, this transformation is called ज्ञानम्. And for that even उपासन will not help you, you have to gain ज्ञानम्, either in भूतोक or in ब्रह्मलोक, somewhere or the other the shift should take place eternal जीव to eternal ब्रह्मन्. That is going to come in the next श्लोक, important श्लोक. शङ्कराचार्य gives the introduction. The अन्वय is, हे पार्थ! सः अयम् अवशः भूत-ग्रामः एव भूत्वा भूत्वा शत्रिं आगमे प्रतीयते । अहः आगमे (सः) प्रभवति । Continuing;

Verse 08-20 Introduction;

यत् उपन्यस्तम् अक्षरम् तस्य प्राप्ति उपायः निर्दिष्टः
 ‘ओमित्येकाक्षरं ब्रह्म’ [गीता ८-१३] इत्यादिना । अथ इदानीम् अक्षरस्य एव स्वरूपनिर्दिष्ट्या इदम् उच्यते, अनेन योगमार्गेण इदं गन्तव्यम् इति —

So here शङ्कराचार्य says the remedy for this problem has been indicated before. In the verse ओमित्येकाक्षरं ब्रह्म the remedy for this problem has been indicated. And what is that remedy? Going to अक्षरम् alone is the remedy. अक्षरम् means ब्रह्मन्. So going to ब्रह्मन्, reaching ब्रह्मन् or merging into ब्रह्मन् or knowing that I am ब्रह्मन् alone is the only remedy. And this ब्रह्मन् can be reached in two ways. One is ज्ञानमार्ग which will give मुक्तिं here itself. The second is the योगमार्ग which will

give क्रममुक्ति in ब्रह्मलोक. And the word योगमार्ग used here refers to उपासन मार्ग. योगमार्ग will take you to अक्षरम् through क्रममुक्ति and ज्ञानमार्ग will take you to अक्षरम् in the form of सद्योमुक्ति. Whatever you choose you have to merge into ब्रह्मन्. You have to transcend the अनात्मा. शङ्कराचार्य says this has been indicated before. Look at this. यत् अक्षरम् उपन्यस्तम् – that ब्रह्मन् which has been mentioned as the remedy for संसार, उपन्यस्तम् means talked about, अक्षरम् means ब्रह्मन्, तस्य प्राप्ति उपायः निर्दिष्टः – the means of reaching that ब्रह्मन् also has been mentioned. प्राप्ति उपायः means means of reaching, path of reaching, method of reaching that ब्रह्मन्. निर्दिष्टः – has been already mentioned before. Where? ‘ओमित्येकाक्षरं ब्रह्म’ [गीता ८-१३] इत्यादिना – in the verse thirteen of this chapter itself.

Now what is going to be the following topic. He says previously अक्षरम् ब्रह्म has been introduced but that अक्षरम् ब्रह्म has not been defined. Introduced but not defined, therefore कृष्ण wants to define that अक्षरम् in the following लोक. Therefore he introduces अथ इदानीम् – now in the following twentieth verse अक्षरस्य एव स्वरूपनिर्दिक्षया, निर्दितिक्षया means desire to define, intention to define; desiderative. So with an intension to define, स्वरूपम् – the nature of, अक्षरस्य, the word अक्षरम् we should carefully remember that it is ब्रह्मन् which has been mentioned in मुण्डकोपनिषद् as पराविद्या, यत्तत् अक्षरम् अधिगच्छते ॥ मुण्डकोपनिषद् १-१-५ ॥ अक्षरम् means निर्जुनम् ब्रह्म. The same अक्षर has been defined in बृहदारण्यकोपनिषद् where one full ब्राह्मणम् titled अक्षर ब्राह्मणम्, where गार्गी asked for the definition of अक्षर and याज्ञवल्क्य gives twenty-three negations

अस्थूलमनण्वह्यस्वमठीर्घमलोहितमरनेहमच्छायम् ॥
 बृहदारण्यकोपनिषत् ३-८-८ ॥etc. That निर्गुणम् अक्षरम् for defining इतम् उच्यते. And this अक्षरम् has to be reached by अनेन योगमार्गेण इदं गन्तव्यम् – by practicing योग the अक्षर has to be attained. And योगमार्ग means उपासन मार्ग, क्रममुक्ति मार्ग. Why does कृष्ण say क्रममुक्ति मार्ग? Because the eighth chapter is क्रममुक्ति chapter. Even though ज्ञानमार्ग is superior, कृष्ण wants to talk about the योगमार्ग here, ज्ञानमार्ग was talked about in the seventh chapter, ज्ञानमार्ग will be repeated in the ninth chapter also. So the chapters seven and nine talks about ज्ञानमार्ग and the eighth chapter deals with योगमार्ग. इति – with this intention. Now we will go to the verse.

Verse 08-20

परस्तरमातु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
 यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ गीता ८-२० ॥

It is a very important verse of the eighth chapter where ब्रह्मन् is defined. In the previous verses कृष्ण talked about सृष्टि and प्रलयम्, arrival and departure of the universe. When you say arrival and departure we should note that universe doesn't arrive and depart because universe or matter is eternal, even according to modern science universe or matter cannot be created or destroyed. Therefore arrival and departure of the universe will have to be redefined we said. What is the arrival of the universe? Manifestation is called arrival and unmanifestation is called the departure. We have got manifest universe during सृष्टि and unmanifest universe during प्रलयम्. And कृष्ण gives two names for that, unmanifest universe is

called अव्यक्तः and manifest universe is called व्यक्तः. Thus व्यक्तिः is arrival and अव्यक्तिः is departure. Thus the entire universe keeps on continuously changing from manifestation and unmanifestation and unmanifestation and manifestation.

Both have got the same nature of अनात्मा दृश्यत्वम्, भौतिकत्वम्, सगुणत्वम्, सविकारत्वम् and आगमापायित्वम्. This is the very nature of व्यक्त and अव्यक्त. व्यक्त is also दृश्य, भौतिक, सगुण, साविकार, आगमापायि and अव्यक्त is also दृश्य, भौतिक, सगुण, साविकार, आगमापायि. This nature can never be changed and this will go on and on eternally. This includes our body-mind-complex also. Therefore whether you like it or not अनात्मा will have to go round and round and as long as you place your eyes अभिमान in this अनात्मा you cannot get away from the cyclic process. As long as my अभिमान is in अनात्मा I can never escape from this cyclic process. Even when भगवान् takes अवतार, भगवान् also cannot escape from the cyclic process of कृष्ण अवतार coming and कृष्ण अवतार going.

Therefore if you say I want to be in अनात्मा and I want to escape from this cycle, it is not possible. अनात्मा अभिमान means cycle. And if you don't want cycle you have to leave the अनात्मा अभिमान. If I leave the अनात्मा अभिमान what else is there.

कृष्ण says other than व्यक्त and अव्यक्त there is a third entity. व्यक्त and अव्यक्त both are subject to change दृश्यत्वम्, भौतिकत्वम्, सगुणत्वम्, सविकारत्वम् and आगमापायित्वम्. Other than the changing व्यक्त and changing अव्यक्त there is a third entity which is also called अव्यक्त. Now if the third entity

is also called अव्यक्त then there will be confusion. How to differentiate? Previous अव्यक्त is changing अव्यक्त and the third entity is changeless अव्यक्त. Thus there is a changing अव्यक्त and a changeless अव्यक्त. Thus there are totally three entities. व्यक्त, अव्यक्त one and अव्यक्त two. व्यक्त is also changing, अव्यक्त number one is also changing and अव्यक्त number two is changeless. And these are only three new names used by कृष्ण, but we are comfortable we should know that व्यक्त is the name of प्रपञ्च, and अव्यक्त number one is the name of माया, and अव्यक्त number two is the name of ब्रह्मन्. So व्यक्त is equal to प्रपञ्च, अव्यक्त number one is equal to माया and अव्यक्त number two is equal to ब्रह्मन्. So the only way to get out of the cyclic process is transcend व्यक्त and अव्यक्त one, transcend प्रपञ्च and माया, transcend matter and come to अव्यक्त number two, which is ब्रह्मन् which is not matter and which is Consciousness principle.

And what is the definition of Consciousness?

- 1) Consciousness is not a part, product and property of the body-mind-complex,
- 2) Consciousness is an independent entity,
- 3) Consciousness is not limited by the boundaries,
- 4) Consciousness survives and
- 5) The surviving Consciousness is not available for transaction.

Come to this Consciousness and learn to claim I am that Consciousness. And learn to see व्यक्तम् and अव्यक्तम् number

one as नामरूप dancing in Me who am अव्यक्त number two. व्यक्तम् and अव्यक्तम् one both are names and forms dancing in Me, the Consciousness that is अव्यक्तम् number two. I do not have control over नामरूप. As ब्रह्मन् also I do not have any control because I am अकर्ता and अभोक्ता, how can ब्रह्मन् control anything? As ब्रह्मन् I cannot control, as ईश्वर also I don't have control over नामरूप, because नामरूप is controlled not by ईश्वर but it is controlled by कर्म alone. ईश्वर is not in charge of नामरूप, ईश्वर is in charge of कर्म alone. Can you see the difference? Therefore in keeping with the law of कर्म, भगवान् will have to change नामरूप, भगवान् is also helpless as far as कर्म is concerned. If you ask भगवान् why did you do that then He will say don't ask Me, I am supposed to be कर्म अध्यक्षः, कर्मफलदाता, for this कर्म I have to give you this फलम्. You may be भक्त and all those things. भक्ति doesn't mean you can escape कर्म. भक्ति means you can tolerate. Of course I am not ruling out प्रायश्चित्तम्, you do प्रायश्चित्तम् doesn't matter, प्रायश्चित्त may and will work in certain cases but प्रायश्चित्त may or will not work in certain other cases. Therefore मोक्ष is claim I am ब्रह्मन् and allow the नामरूप to move according to the law of कर्म. The only saving grace is that I continue to be सत्, चित् and आनन्द, whatever be the event, remembering the fourth capsule of वेदान्त that I am never affected by any event that happens in the material world and in the material body-mind-complex. The fifth capsule is that the moment you forget the fourth capsule, by forgetting my nature I convert life into a burden, by remembering my very nature I

convert life into a blessing. Therefore अर्जुन transcends व्यक्त
and अव्यक्त one and come to अव्यक्त two.

And a simple aside note. The very same three तत्त्वम् are named differently in the fifteenth chapter of the गीता. व्यक्तम् is named there as क्षर पुरुषः, अव्यक्त number one is named there as अक्षर पुरुषः. It is very confusing. And अव्यक्त number two of this श्लोक is उत्तमपुरुषः of the fifteenth chapter.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकऋणाविषय बिभर्त्यव्यय ईश्वरः ॥ गीता १५-१७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ गीता १५-१८ ॥

Therefore अव्यक्त number two of the eighth chapter is पुरुषोत्तम of the fifteenth chapter. And who is the पुरुषोत्तम? Don't say वैकुण्ठ, क्षीरसागर and all those things. Don't look upon क्षीरसागर. अहम् उत्तमः पुरुषः. Then what? Life is not a burden. Who says? कृष्ण says. Now we will read the भाष्यम्.

परः व्यतिरिक्तः मिन्नः, कुतः? तरमात् पूर्वोक्तात् । तु-शब्दः अक्षरस्य विवक्षितस्य अव्यक्तात् वैलक्षण्यप्रदर्शनार्थः । भावः अक्षराख्यं परं ब्रह्म ।

परः is in the मूलम्, is equal to **व्यतिरिक्तः मिन्नः**. **परः** means different. What is different from what? अव्यक्त number two is different from both व्यक्तम् and अव्यक्तम् number one. **कुतः** means different from what? Then answer is **तरमात्**, **तरमात्** is in the मूलम्, is equal to **पूर्वोक्तात्**—different from the previous अव्यक्त number one. Another name for the अव्यक्त number one is called माया or अक्षर पुरुष or प्रकृति. **तु-शब्दः**, in

the मूलम् there is a word तु, that तु-शब्दः in fact it is a compound word and there should not be a gap in between. So the word तु is अक्षरस्य विवक्षितस्य वैतक्षण्यप्रदर्शनार्थः – the word तु is to indicate the difference. वैतक्षण्यम् means different, दर्शनार्थः. Like in English we say however. So when you say that somebody is inviting for a function and you both should come, suppose you say I cannot come, however my wife or my husband will attend. However indicates one can come but unlike the previous one the other one is different. That however in English is तु in संस्कृत. And whenever तु or however comes the next statement is showing the opposite of the previous one. So तु-शब्दः the word however is वैतक्षण्यप्रदर्शनार्थः – to indicate the difference of अक्षरस्य विवक्षितस्य – the difference of the अक्षरम्. And what is the अक्षरम्? अव्यक्त number two. So the difference of अक्षरम्, the अव्यक्त number two, is different from अव्यक्तात् – from अव्यक्त number one. The word अव्यक्तात् refers to अव्यक्त number one. So thus the word तु is to show the difference of अव्यक्त two from अव्यक्त number one. And why it is very very confusing you know, the word अक्षरम् in this लोक refers to अव्यक्त number two. In the fifteenth chapter the very same word अक्षरम् refers to अव्यक्त number one. That is why गीता is confusing. Because the very word अक्षरम् sometimes refers to अव्यक्त two and sometimes refers to अव्यक्त number one. Since every time you have to enquire into, because imagine one and the same word refers to ब्रह्मन् also and refers to माया also. That means sometimes it refers to सत्यम् and sometimes it refers to मिथ्या. Suppose you ask an आचार्य how can you do that, how can you use the very same

word for सत्यम् also and मिथ्या also, isn't it confusing? For that our answer is this. The word अक्षरम् means the eternal principle. न क्षरति इति अक्षरम्. I can use the word eternal for ब्रह्मन् also and माया also. Why because both are eternal. So what is wrong if I use the word eternal for ब्रह्मन् and if I use the word eternal for माया, I am never wrong because ब्रह्मन् is also eternal and माया is also eternal. The word अक्षरम् means eternal.

Then you will triumphantly ask the question. If both of them are eternal, how the heaven do you claim that you are *Advaitin*. This is bored question. Every time we say both are eternal the student asks a counter question. Which student? A student who doesn't remember the answer given before. There are some students who are always fresh. They ask the question and we give the answer, he nods the head and goes. And then again the same question he asks, if the teacher doesn't get वैरोच्यम्, it is the teacher's प्रारब्ध. When I say we are *Advaitins* we say there are no two पारमार्थिकम्. पारमार्थिक is अट्टेतम्. अट्टेतम् allows any number of व्यावहारिक सत्यम्. So one पारमार्थिकम् is अट्टेतम् and I will accommodate eternal माया because eternal माया being व्यावहारिकम्, it cannot be counted as number two along with ब्रह्मन्. Therefore let माया continue to be there. There are many व्यावहारिक सत्यम् and there are many प्रातिभासिक सत्यम् and I can accommodate infinite व्यावहारिक सत्यम् and infinite प्रातिभासिक सत्यम्, and experiencing व्यावहारिक सत्यम् and experiencing प्रातिभासिक सत्यम् I will claim I am non-dual ब्रह्मन्.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत् १-१४ ॥

Therefore I am *Advaitin* who am willing to accommodate माया in me. That is how a ज्ञानि claims I am ब्रह्मन् sometimes and claims I am ईश्वर at some other times. When he excludes माया as मिथ्या, which is as good as nonexistence, at the time of exclusion of माया I am called ब्रह्मन्. In fact, we should practice both meditations. I am ब्रह्मन् meditation saying that the world is माया which is as good as nonexistence. This is one meditation. And दयानन्द स्वामिजि says the second meditation is more important. What is the second meditation? Since माया is मिथ्या, it has to draw existence from Me alone. And since I have to lend existence to the world, the world must exist in Me. Therefore I am willing to accommodate the world in Me. As पारमार्थिक सत्यम् it is very important, I am willing and I will be magnanimous enough to accommodate everything in the world, I am willing to accommodate good people and I am willing to accommodate the so called bad people. I say the so called because the other one say I am bad. Therefore I am willing to accommodate all my family members as they are. I am willing to accommodate all the politicians with daily declaring the scams. The day I am willing to accommodate the world I am ईश्वरः. Just as ईश्वर accommodates everyone I should know with माया I am willing to accommodate. I am ब्रह्मन् दयानम् is important, I am ईश्वर दयानम् is important. And only when I meditate upon myself as ईश्वर, I can say I accommodate everything, the ultimate accommodation is my own body and mind with its own

problems. I have to accommodate ‘my’ body with its own problems and I should accommodate the mind also which has got its own वासनाः – childhood problems, fear, anxiety they are all different conditions of the mind, ज्वरः will be there, but don’t have अनुज्वरः we said. Therefore meditate I am ब्रह्मन्, meditate I am ईश्वर, and as ईश्वर I accommodate everything. (don’t tell this outside and they may laugh at you).

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-20 Continuing;

परः व्यतिरिक्तः भिन्नः, कुतः? तस्मात् पूर्वोक्तात् । तु-शब्दः अक्षरस्य विवक्षितस्य अव्यक्तात् वैलक्षण्यप्रदर्शनार्थः । भावः अक्षराख्यं परं ब्रह्म ।

In the previous verses कृष्ण had talked about अव्यक्त number one which refers to माया and which is the potential form of the universe and into which alone the universe will resolve at the time of प्रलयम्. And as long as one remains in this माया, अव्यक्त number one, one is within time and space and therefore subject to संसार. And therefore if one wants liberation one has to transcend अव्यक्त number one and come to अव्यक्त number two which is introduced in this verse, and this अव्यक्त number two is called ब्रह्मन्. And both माया and ब्रह्मन् are called अव्यक्तम् because both of them are इन्द्रिय अगोचरम्. The word अव्यक्त literally means इन्द्रिय अगोचर. माया is called अव्यक्त because माया is not available for sense organs. ब्रह्मन् is also called अव्यक्त because that is also beyond the sense organs. And therefore to differentiate them माया is called अव्यक्त number one and ब्रह्मन् is called अव्यक्त number two. And therefore कृष्ण tells in this श्लोक अव्यक्तात् अव्यक्तः परः अव्यक्तात् पञ्चमी विभक्ति refers to अव्यक्त number one. And अव्यक्तः, the nominative case, refers to अव्यक्त number two. Therefore the translation is प्रथम अव्यक्तात् द्वितीय अव्यक्तः परः. मायारूप अव्यक्तात् ब्रह्मरूप अव्यक्तः परः व्यतिरिक्तः भिन्नः. And that is said in the भाष्यम् तु-शब्दः अक्षरस्य

विवक्षितस्य अव्यक्तात् वैलक्षण्यप्रदर्शनार्थः. The word तु occurring in the मूलम् is to indicate this difference between अव्यक्त number one and two. And in the मूलम् there is a word भावः which can have several meanings. In the context we have to take, in the seventh chapter त्रिभिर्नुणमयैर्भावैरेभिः सर्वमिदं जगत् ॥ गीता ७-१३ ॥ There the word भाव was translated as mental conditions सात्त्विक राजस तामस conditions of the mind. But here the word भावः must be derived from the व्यभू सर्वदा भवति अस्ति इति भावः, which is ब्रह्मन् सत् रूपः इति अर्थः. भावः means सत्. Therefore शङ्कराचार्य says भावः is equal to परं ब्रह्म – it is none other than सदूपम् परम् ब्रह्म which is पारमार्थिक सत्यम्. अव्यक्त number one is व्यावहारिक सत्यम् and अव्यक्त number two is पारमार्थिक सत्यम्. One is called changingly eternal and the other is called changelessly eternal. Matter is changingly eternal and Consciousness is changelessly eternal. Changing eternity is called परिणामी नित्यत्वम् and changeless eternity is called कूर्तस्थ नित्यत्वम्. अव्यक्त number one is परिणामी नित्यः, अव्यक्त number two is कूर्तस्थ नित्यः. That is called अक्षरम्. अक्षरम् means कूर्तस्थ नित्यम्. Continuing;

व्यतिरिक्तत्वे सति अपि सात्क्षण्यप्रसङ्गः अस्ति इति तटिनिवृत्यर्थम् आह – अन्यः इति । अन्यः विलक्षणः । सः च अव्यक्तः अग्निन्द्रियगोचरः ।

So अव्यक्त number two is different from अव्यक्त number one is the message. कृष्ण uses here two words to differentiate अव्यक्त number one and number two. The word परः also means different, and later there is another word अन्यः, which also

means different. Now शङ्कराचार्य raises the question why should कृष्ण say different twice. अव्यक्त number two is different different from अव्यक्त number one. Why the expression परः and अन्यः? And शङ्कराचार्य says there is a purpose for using the two words, one word is to show that अव्यक्त number two is another one, it means another. And when you say something is another, the another one can be similar to the first one. When you say there is another chair, there are so many chairs you are sitting on, the other chair is different but similar to the other one. If कृष्ण uses the word अव्यक्त number two is another, people may think that the second अव्यक्त is similar to the first one. But कृष्ण wants to say that अव्यक्त number two is not only different but it is also dissimilar. Therefore परः and अन्यः means it is both different and dissimilar. That is said here, व्यतिरिक्तत्वे सति आपि – even though अव्यक्त number two is different from अव्यक्त number one, सालक्षण्यप्रसङ्गः, सालक्षण्यम् means similar, अव्यक्त number two may be similar to that. Such a doubt may come. So प्रसङ्गः means there is a possibility of a different but similar अव्यक्त, इति – because of such a possibility, तद्दिनिवृत्यर्थम् – to negate the possibility of the similarity, आह — अन्यः इति – the second word अन्यः is to say that अव्यक्त number two is similar different and dissimilar. अन्यः इति, अन्यः is equal to विलक्षणः, विलक्षणः means dissimilar. सः च अव्यक्तः – this अव्यक्त number two has got similarity also to अव्यक्त number one. And what is the similarity? अनिन्द्रयनोचरः – in being beyond the sense organs अव्यक्त number one and अव्यक्त number two are similar. That is why we use the word अव्यक्त.

Therefore सः च अव्यक्तः अनिन्द्रियगोचरः. It is beyond the sense organs.

Now I will present the whole thing in my language. अव्यक्त number one and अव्यक्त number two have got several similarities also, they have several dissimilarities also. what are the similarities? Both are अव्यक्त. What do you mean by अव्यक्त? Suprasensuous, beyond the sense organs. That is similarity number one. And what is the second similarity? Both are eternal. अव्यक्त number one is नित्यम् and अव्यक्त number two is also नित्यम्. माया is also eternal, ब्रह्मन् is also eternal. So in these two respects both of them are सलक्षणः, similar. But even though there are two similarities there are several dissimilarities. And what are some of the dissimilarities between माया and ब्रह्मन्? माया is जडम्, ब्रह्मन् is चेतनम्. माया is साविकारम्, ब्रह्मन् is निर्विकारम्. माया is सगुणम्, ब्रह्मन् is निर्गुणम्. माया is व्यावहारिक सत्यम् or मिथ्या, ब्रह्मन् is पारमार्थिक सत्यम्. These are some of the differences. And the most important difference is माया keeps you in bondage and ब्रह्मन् keeps you in freedom. Continuing;

‘परस्तरमात्’ इति उक्तम् । करमात् पुनः परः? पूर्वोक्तात् भूतब्रामबीजभूतात् अविद्यालक्षणात् अव्यक्तात् । सनातनः विरन्तनः । यः सः भावः सर्वेषु भूतेषु ब्रह्मादिषु नश्यत्सु न विनश्यति ॥ ८-२० ॥

‘परस्तरमात्’ इति उक्तम् – कृष्ण says अव्यक्त number two is difference from that. तरमात् means from that. And wherever you use the pronoun the question will come the pronoun stands for which noun. अव्यक्त number two is different

from that. That means what? Therefore शङ्कराचार्य says कर्मात् पुनः परः? – if अव्यक्त number two is different from that, what do you mean by ‘that’? The answer is given पूर्वोक्तात् अव्यक्तात् – it is different from that, which is none other than अव्यक्त number one which has been discussed in the previous ऋक. Therefore पूर्वोक्तात् अव्यक्तात् तस्मात् is equal to पूर्वोक्तात् अव्यक्तात्. And what is अव्यक्त number one? We call it माया and शङ्कराचार्य explains that माया as भूतग्रामबीजभूतात् – माया is defined as the seed of the entire creation, so बीजम् means seed, seed of भूतग्रामम् – the multitudes of being. So माया is the seed of creation and not only that अविद्यालक्षणात् – this माया is otherwise called as अविद्या. अविद्यालक्षणात् means अविद्या रूपात्. माया and अविद्या are one and the same, but to make it more precise we use the expression मूला अविद्या. So here the word अविद्या means मूला अविद्या. This मूला अविद्या is elaborately discussed in the third chapter of जैष्कर्म्यसिद्धि. For that मूला अविद्या प्रमाणम् is this particular line. Then the next word in the ऋक is सनातनः. सनातनः is equal to विनन्तनः which means eternal. What is eternal? अव्यक्त number two is changelessly eternal. यः सः भावः – this changelessly eternal अव्यक्त number two न विनश्यति is in the मूलम्, this will never perish. सर्वेषु भूतेषु ब्रह्मादिषु नश्यन्त्सु अपि – even when all the beings, the entire creation resolves at the time of प्रलयम्, all the स्थूल शरीरम् will resolve, all the सूक्ष्म शरीरम् will resolve, विद्याभास also will resolve, even when all of them resolve, you should note the word, we don’t say they will get destroyed, the word resolve means they will go to tension condition, dormant condition. Even when they

resolve, ब्रह्मादिषु, that is what is important, even that ब्रह्मा for whom four hundred and thirty-two crores years is one day time even that ब्रह्मा will dissolve in महा प्रलयम्. ब्रह्माजि going to sleep is called कर्त्प प्रलयम्, ब्रह्माजि himself resolving is called महा प्रलयम्. Even in that महा प्रलयम् ब्रह्मन् अव्यक्त number two never gets destroyed. The अन्वय is, यः तु तस्मात् अव्यक्तात् परः अन्यः सनातनः अव्यक्तः भावः (आस्ति) सः सर्वेषु भूतेषु न जयत्सु सत्यु न विनायति । Continuing;

Verse 08-21

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्वाम परमं मम ॥ गीता ८-२१ ॥

So here कृष्ण gives the most important message to differentiate the death of a ज्ञानि जीवः and the death of an अज्ञानि जीवः. An अज्ञानि जीवः at the time of death merges into अव्यक्त number one and appears again and again भूत्वा भूत्वा प्रलीयते. अज्ञानि जीवः मरणकाले प्रथम अव्यक्तम् प्राप्य भूत्वा भूत्वा प्रलीयते, this is the lot of an अज्ञानि जीव, he will be going round and round in अव्यक्त number one only. Whereas ज्ञानि जीवः मरणकाले द्वितीया अव्यक्तम् प्राप्य भूत्वा भूत्वा न प्रलीयते, he escapes from the cycle of birth and death. Therefore भूत्वा भूत्वा प्रलीयते of verse number nineteen is applicable to only अज्ञानि जीवः. We have to carefully note. भूत्वा भूत्वा प्रलीयते is applicable to only अज्ञानि जीवः because they are going round and round in व्यावहारिक अव्यक्त one. Whereas ज्ञानि जीवः has renounced the जीव भावः and renouncing the जीव भाव is transcending व्यावहारिक plane. In his case मरणम् is said to be परान्तकालम्, परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

कैवल्योपनिषत् ४, मुण्डकोपनिषत् ३-२-६ ॥ Therefore ज्ञानि जीवः attains अव्यक्तं number two.

And after attaining अव्यक्तं number two since there is no पुनर्जन्म, अव्यक्तं number two is called परमाग्रतिः – non-returnable destination. And that is said in this श्लोकः, यं प्राप्य न निवर्तन्ते, and तत् मम परमम् धाम – अव्यक्तं number two is ब्रह्मन् My own higher nature. अव्यक्तं number one is माया, My lower nature.

And in the seventh chapter अव्यक्तं number two, the higher nature was known by another name, अव्यक्तं number two ब्रह्मन् which is the higher nature of भगवान् was called by a specific name in the seventh chapter, now we are in the eighth chapter. I have a right to ask the question and that name was परा प्रकृतिः. Whereas अव्यक्तं number one is माया which is called the lower nature of ईश्वरः was called in the seventh chapter as अपरा प्रकृतिः. अपरा प्रकृति keeps you in संसार and परा प्रकृति saves you from संसार. Therefore अर्जुन come to परा प्रकृति. This is the gist of the श्लोक, now we will read the भाष्यम्.

यः असौ अव्यक्तः अक्षरः इति उक्तः, तम् एव अक्षरसंज्ञकम्
अव्यक्तं भावम् आहुः परमां प्रकृष्टां गतिम् । यं भावं प्राप्य गत्वा
न निवर्तन्ते संसाराय, तत् धाम स्थानं परमं प्रकृष्टं मम, विष्णोः
परमं पदम् इति अर्थः ॥ ८-२१ ॥

So यः असौ अव्यक्तः अक्षरः इति उक्तः – this अव्यक्तं number two which was called अक्षर in the previous श्लोक, तम् एव – that very same अव्यक्तं number two, अक्षरसंज्ञकम् – which has been named as अक्षर, which is अव्यक्तं भावम्, the word भावः

is pure existence, that pure existence which is called अव्यक्तम्, परमाम् गतिम् आहुः – that alone is the ultimate destination of every जीवः. परमाम् is in the मूलम्, is equal to प्रकृष्टाम् means the greatest or the highest, superlatively good. गतिः means destination or goal, लक्ष्यम्, परम पुरुषार्थः. Why do you say that is the ultimate goal? Because if any other goal you accomplish you can enjoy the benefit only for a shorter while, ते तं भुवत्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्नित ॥ गीता ४-२१ ॥ you accomplish any other goal there is an election period, every four year, five year or three years, once the पुण्यम् is exhausted you will have to come back, therefore other goals are temporary but this goal alone is non-returnable. Therefore कृष्ण says य आवं प्राप्य, यं is in the मूलम्, is equal to आवम् – pure existence, प्राप्य is in the मूलम्, is equal to गत्वा – reaching which or attaining which. We should make an aside note, ‘reaching that ब्रह्मन् अव्यक्त �number two ultimate destination’ when we use all the language, you all will get ready and decide to travel, remember they are all expression but when you come to महावाक्य विचार the गुरुः is going to put a bombshell in the mind, my dear शिष्य, that ultimate goal you are not going to attain by travelling or not even by transformation, because it is beyond आस्ति, उत्पत्ति, संरक्षण and विकारः, चतुर्विध कर्मफल विलक्षणभूतः सः, ऐतदात्म्यामिदग्रं सर्वम् तत्सत्यं स आत्मा तत्त्वमसि घेतकेतो ॥ छान्दोब्योपनिषद् ६-८-७ ॥ you happen to be that परम आवः. So स्थूल शरीरम् and सूक्ष्म शरीरम् are called व्यक्तम्, कारण शरीरम् is called अव्यक्तम् number one, and you are अव्यक्त �number two. स्थूल and सूक्ष्म शरीरम् are व्यक्तम् and your own कारण शरीरम् is अव्यक्त �number one and you the

witness of the कारण शरीरम् at deep sleep state are अन्यतः number two. Therefore reaching ब्रह्मन् is claiming that I am ब्रह्मन्, ब्रह्मविठाजोति परम् ॥ तैतिरीयोपनिषत् २-१-१ ॥, ब्रह्म वेद ब्रह्मैव भवति ॥ मुण्डकोपनिषत् ३-२-९ ॥ This शङ्कराचार्य himself will tell later but I could not resist, therefore I have told you here itself. Therefore गत्वा means ज्ञात्वा. Knowing that I am that ब्रह्मन् न निवर्तन्ते – that ज्ञानि never comes back, his सूक्ष्म शरीरम् merges into हिरण्यगर्भ, his स्थूल शरीरम् merges into विराट्, his कारण शरीरम् merges into अन्तर्यामि after मरणम् न निवर्तन्ते. And तत् धाम – that ब्रह्मन् is धाम, धाम is in the मूलम् is equal to स्थानम् – it is my abode. Literally स्थानम् means abode, but that word also is confusing, because once you say abode, you will imagine a वैकुण्ठ लोक, and milky ocean, and आदिशेषः and भगवान्, here abode means स्वरूपम् इति अर्थः. तिष्ठति अस्मिन् इति स्थानम् स्वरूपम् इति अर्थः. And what type of abode is it? परमम्, परमम् is in the मूलम् is equal to प्रकृष्टम् – it is the highest abode. Of whom? मम, मम means विष्णोः, शङ्कराचार्य wants to give happiness to all the वैष्णव people, मम विष्णोः मायि विष्णु, परमं पदम् इति अर्थः – मोक्ष is called परमं पदम्. That is why on वैकुण्ठ एकादशि there is परम पद सोपानम् when you are supposed to play snakes and ladders' game. When you climb the ladder it is ऊर्ध्वम् गत्त्वन्ति सत्परस्थाः, when you come down the snake अधो गत्त्वन्ति तामसाः, then after snakes and ladders, you come to number 94 called मनुष्य जन्म, and from 94 you have to put number six, then you get परम पद मोक्षम्. That number six is अहम् ब्रह्म अस्मि. And if you don't do that you have got three snakes in 95, 97 and 99. So you should avoid all those three snakes

सात्त्विक, राजस and तामस snakes. सात्त्विक snake is 99. गुणातीतः dice number you put, you will attain मोक्ष. That is the idea, विष्णोः परमं पदम् इति अर्थः. The अन्वय is, (य:) अव्यक्तः अक्षरः इति उत्कः तम् परमाम् गतिम् आहुः, यम् प्राप्य (जीवाः) न निवर्तन्ते । तत् मम परमम् धाम (अवति) ।

So what we have to note here is nineteenth verse and twenty-first verse should be read together. nineteenth verse is general rule and twenty-first verse is exception. General rule is जीवः भूत्वा भूत्वा प्रलीयते, the exception is ज्ञानि जीव न भूत्वा भूत्वा प्रलीयते it is the exception. Nineteenth is उत्सर्ज श्लोक and twenty-first is अपवाद श्लोक. In संस्कृत general rule is called उत्सर्ज and exception is called अपवाद. Continuing;

Verse 08-22 Introduction;

तल्लब्धेः उपायः उच्यते —

So the natural question that will come in the mind of any seeker is raised here. In the previous श्लोक कृष्ण said that if you reach अव्यक्त number two you go beyond पुनरपि जननम् पुनरपि मरणम् cycle. संसार चक्र you cross if you reach अव्यक्त number two. The natural question is how to reach अव्यक्त number two. Therefore शङ्कराचार्य uses very nicely. **तल्लब्धेः**, **तल्लब्धेः**: means reaching अव्यक्त two. द्वितीया अव्यक्त प्राप्तिः. **तल्लब्धिः**: means द्वितीया अव्यक्त प्राप्तिः or ब्रह्म प्राप्तिः; परम पद प्राप्तिः. Thus the impression परम पदम् is common to विशिष्टाद्वैतम् and अद्वैतम्. We also use the expression परम पद प्राप्तिः for मोक्ष. They also will use. But what is the difference? For विशिष्टाद्वैतम् परम पदम् is some place somewhere, whereas for us परम पदम् is here and now. What is the प्रमाणम् for us?

कठोपनिषत् वाक्यम्, अत्र ब्रह्म समर्जुते ॥ कठोपनिषत् २-३-१४
॥ परम पदम् is here and now. So उपायः, उपायः means method,
उच्यते – is being mentioned by कृष्ण. We will read the श्लोक.

Verse 08-22

पुरुषः स परः पार्थ भवत्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ गीता ८-२२ ॥

First I will give you the gist of this श्लोक. In the second line of the श्लोक कृष्ण gives some more description of अव्यक्त number two. Two more important descriptions are given here. The first description is अव्यक्त number two is not situated somewhere in some other लोक requiring your long travel. यस्य अन्तः-स्थानि भूतानि – it is the आधारम् of all the living beings, and being the आधार, it must be in and through every being, just as water is the आधारम् of all the waves. And how many kilometers should the wave travel to reach the water? Wave has to understand that I am water in all the three periods of time. Therefore it is विश्व आधारम् अव्यक्त number two. And the second description is that being विश्वाधारम् it pervades all the living beings. It is in and through all the living beings. It is अनतर्यामि. विश्व आधार is one description, अनतर्यामि is the second description. Such a ब्रह्मान् you have to reach by the following method.

What is that method? That is given in the first line. अनन्यया भवत्या – by अनन्य भास्ति alone you have to reach that अव्यक्त number two.

There is a confusion. So we expected कृष्ण to say अहम् ब्रह्म अस्मि ज्ञानेन, but कृष्ण is mischievous says अनन्यया अवत्या. Naturally the question will come what is अनन्य भक्ति, then there is interpretational problem. They will say it is शरणागति this and that, and all those things. शङ्कराचार्य says अनन्य भक्ति is the fourth भक्ति described in the seventh chapter. If you are regularly revising भगवद्गीता, it is not homework for you, here itself you can trace the fourth भक्ति. The श्लोक of the seventh chapter you should remember here is

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ गीता ७-१६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ गीता ७-१७ ॥

So शङ्कराचार्य says for finding the definition of अनन्य भक्ति let us not quarrel. You ask कृष्ण himself. How do you ask कृष्ण? By going to seventh chapter. In the seventh chapter कृष्ण himself has defined अनन्य भक्ति as अद्वैत भक्ति or ज्ञानि भक्ति. उदाराः सर्वे एव एते ज्ञानी तु आत्मा एव मे मतम् ॥ गीता ७-१८ ॥ अर्जुन you note ज्ञानि is not My भक्त, that is all preliminary stages. ज्ञानि is no more My भक्त, but he is Me myself, ज्ञानी तु आत्मा एव. When कृष्ण Himself has defined अनन्य भक्ति as अद्वैत भक्ति or ज्ञानि भक्ति why are you unnecessarily giving other interpretations. Therefore अनन्य भक्ति means अद्वैत ज्ञानम्. That is what is said in the भाष्यम्. We will read.

पुरुषः पुरि शयनात् पूर्णत्वात् वा, सः परः पार्थ, परः निरतिशयः, यस्मात् पुरुषात् न परं किञ्चित् । सः भवत्या लभ्यः तु ज्ञानलक्षणया अनन्यया आत्मविषयया । यरय पुरुषस्य अन्तःस्थानि मध्यस्थानि कार्यभूतानि भूतानि ।

पुरुषः: is in the मूलम्, शङ्कराचार्य gives two derivations for the word पुरुषः; very important message, we have to note it and preferably remember it. Two definitions of **पुरुषः** are given. One is पुरि शयनात्, पुरुषः means that आत्मा which resides in every body. पुरि means शरीरम् and शयनात् means reside. One आत्मा resides in every body and as the resident of every body that आत्मा is called जीव आत्मा. One पुरुष himself is called जीवात्मा when it is residing in every body, just as one आकाश is called घट आकाश when it is obtaining in a pot. Therefore पुरि शयनात्. The second derivation is पूर्णत्वात् वा – that which pervades everything, fills up everything, पूर्यति सर्वम् इति पुरुषः. पुरि शयनात् पुरुषः. And the very same आत्मा has all-pervading Consciousness, it is called परम आत्मा. One आत्मा has two titles. There are not two आत्मास. One आत्मा and two titles. one title is जीवात्मा and the other title is परमात्मा. As all-pervading Consciousness परमात्मा, as enclosed Consciousness जीवात्मा. Enclosed Consciousness and all-pervading Consciousness are one and the same only. Like the enclosed space and all-pervading space both are one and the same.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-22 Continuing;

पुरुषः पुरि शयनात् पूर्णत्वात् वा, सः परः पार्थ, परः निरतिशयः, यस्मात् पुरुषात् न परं किञ्चित् । सः भक्त्या लभ्यः तु ज्ञानलक्षण्या अनन्यया आत्मविषयया । यस्य पुरुषस्य अन्तः-स्थानि मध्यस्थानि कार्यभूतानि भूतानि ।

In this verse Lord कृष्ण points out that whether one chooses क्रममुक्ति through उपासन or whether one chooses सद्योमुक्ति in this life itself, both the people will have to ultimately come to अट्टैत ज्ञानम्. Even though we generally say a उपासक will get क्रममुक्ति we should carefully note उपासक cannot get क्रममुक्ति avoiding अट्टैत ज्ञानम्. The only difference is the उपासक will go to ब्रह्मलोक and the अट्टैत ज्ञानम् which the उपासक missed in मनुष्य जन्म, the very same अट्टैत ज्ञानम् he will have to get in ब्रह्मलोक. उपासक can only postpone अट्टैत ज्ञानम्, he cannot avoid अट्टैत ज्ञानम्. Therefore only शङ्कराचार्य very carefully comments the word भक्त्या as ज्ञानलक्षण्या भक्त्या which is called the चतुर्थी भक्तिः, the fourth भक्तिः. It is the idiom used चतुर्थी भक्तिः, the fourth भक्तिः. And when we hear the fourth भक्तिः what is the blessed fourth and all? You should remember the seventh chapter आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ॥ गीता ७-१६ ॥ ज्ञानी भक्तिः is called the चतुर्थी भक्तिः. It is the idiom used in वेदान्त शास्त्र. And therefore ज्ञानलक्षण्या भक्त्या one has to merge into the Lord. That is what is said in this श्लोक for which शङ्कराचार्य comments पुरुषः. The word पुरुष means ब्रह्मन्. He gave two

different derivations which we saw in the last class. Both derivations are ok. **सः परः, परः** means the highest, पारमार्थिकम् ब्रह्म. **परः** is equal to **निरतिशयः** which means superlative beyond which nothing else is there. Therefore शङ्कराचार्य says **यस्मात् पुरुषात् न परं किञ्चित्** – beyond which पुरुष there is nothing else, this is the ultimate. And here शङ्कराचार्य uses the word **पुरुषात् न परं किञ्चित्**. By using this expression शङ्कराचार्य wants to remind a मन्त्र occurring in the उपनिषत्. These are all the भाष्यम् technique. He will use certain group words, other people will just see the meaning, but this group of words will be occurring in some उपनिषत्. *Upanishadic* student should immediately identify that group of words. **पुरुषात् न परं किञ्चित्**. I don't know how many of you can immediately remember the उपनिषत्. It occurs in कठोपनिषत्.

इन्द्रियेभ्यः परा ह्यर्था अर्थेष्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा मठानपरः ॥ कठोपनिषत् १-३-१० ॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ कठोपनिषत् १-३-११ ॥

The रथ कल्पना is given where the life is compared to a journey and then the उपनिषत् says it is an inward journey. Gradually going from अन्नमय to प्राणमय etc., पञ्चकोशविवेक of कठोपनिषत् and having come to पुरुषः, आत्मा is called पुरुषः; the inward journey ends in पुरुषः; beyond पुरुषः the journey does not continue. That कठोपनिषत् मन्त्र शङ्कराचार्य wants to remind by saying **पुरुषात् न परं किञ्चित्**. And by saying that

शङ्कराचार्य is conveying one more thing. What is that? We may think that परः पुरुषः we have to travel through शुक्ल गति and thereafter reach some other लोक. If कठोपनिषत् मन्त्र is remembered the journey is not outward journey but the journey is inward. And therefore according to वेदान्त, वैकृण्ठ is our own heart only, Puranic वैकृण्ठ is a representation of our own दहर पुण्डरिकम् is the वैकृण्ठ. All these thoughts should go or should come when we read the expression पुरुषानं परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥ एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते । इयते त्वब्यया बुद्ध्या सूक्ष्मया सूक्ष्मर्तिर्णिभिः ॥ १२ ॥ All those fantastic मन्त्रs if you remember शङ्कराचार्य will be happy, I also will be happy. And another fantastic word शङ्कराचार्य writes सः भवत्या लभ्यः – that परम् ब्रह्म has to be acquired through भक्ति, the चतुर्थी भक्ति and चतुर्थी भक्ति is ज्ञानलक्षणया अनन्यया which involves ज्ञानम्.

Then the question comes as what type of ज्ञानम्. So there कृष्ण qualifies भक्ति by the word अनन्यया भवत्या, अनन्य भक्ति means secondless भक्ति, न विद्यते अन्यः यस्य सा, a secondless भक्ति. Now what do you mean by secondless, without a second? All in the भक्ति literature they will say there is no second thing other than भगवान्. Secondless भक्ति you can interpret in two ways. What is secondless भक्ति? A भक्ति in which there is no second thing other than भगवान्. It is very nice hear – there is no second thing other than भगवान्. Such a भक्ति is called secondless भक्ति.

शङ्कराचार्य says no. What is secondless भक्ति? That भक्ति in which भगवान् is not the second thing other than me.

शङ्कराचार्य says there is no second God other than the आत्मा. That is called secondless भक्ति. भगवान् does not remain separate from the observer. Therefore शङ्कराचार्य says अनन्यया is equal to आत्मविषयया. A भक्ति in which भगवान् is the आत्मा. And by using the word आत्मा, शङ्कराचार्य again connects to कठोपनिषत् एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ॥ कठोपनिषत् १-३-१२ ॥ Thus the whole भाष्यम् शङ्कराचार्य writes remembering those कठ मन्त्र series. That is why he uses the word आत्मविषयया. And what type of आत्मा is it? यस्य पुरुषस्य अन्तः-स्थानि मध्यस्थानि भूतानि – within that पुरुषः who is none other than ब्रह्मन् which is none other than आत्मा, in that पुरुषः, the आत्मा, अन्तः-स्थानि is equal to मध्यस्थानि – within that पुरुष is भूतानि, भूतानि is in the मूलम्; so you have to closely look at the मूलम् also; अन्तः-स्थानि is in the ज्लोक is equal to मध्यस्थानि, मध्यस्थानि means within, and भूतानि is in the मूलम् you have to reverse the order, भूतानि is equal to कार्यभूतानि, कार्यभूतानि means the entire creation. So thus within that ब्रह्मन् is all the beings and ज्ञानि knows that ब्रह्मन् is myself and therefore he says all the beings are within Me only. And after that ज्ञानम् how can he desire to travel and reach? Travelling becomes meaningless after this ज्ञानम्. Continuing;

कार्यं हि कारणस्य अन्तर्वर्ति भवति । येन पुरुषेण सर्वं इदं जगत् ततं व्याप्तम् आकाशेन इव घटादि ॥ ८-२२ ॥

So the entire creation is within that पुरुषः, and hereafter the word पुरुषः must be understood as एक आत्मा. Before this knowledge we used two words परम आत्मा and जीव आत्मा,

after this ऐक्य ज्ञानम्, we don't use the adjective परम् and we don't use the adjective जीव but we use the adjective एक आत्मा. Therefore पुरुषः means एकात्मा, withing that एकात्मा all the beings are there. Now शङ्कराचार्य wants to give the logic for this. How do you say the entire creation is within the आत्मा? What is the logic behind it? शङ्कराचार्य says it is very simple, आत्मा is कारणम् and entire creation is कार्यम्, and कार्यम् has to exist within कारणम् only. And how do you know आत्मा is the कारणम्? Again you have to go back to the उपनिषत्, तत्समाद्वा एतस्मात् आत्मनः आकाशः समभूतः । आकाशाद्वायुः ॥ तैतिरीयोपनिषत् २-१-२ ॥ And therefore शङ्कराचार्य writes कार्यं हि – the कार्यं प्रपञ्च, the entire creation कारणस्य – within the एकात्मा कारणम्, which is called पुरुषः in this ऋगेक, कारणस्य एकात्मनः पुरुषस्य अन्तर्वर्ति भवति, अन्तर्वर्ति means residing inside, located inside, just as all the waves must be existing within the water only, because water is the कारणम् of all the waves. And not only that, येन सर्वम् इदम् ततम् that is the fourth quarter of the ऋगेक, येन is in the मूलम्, is equal to पुरुषेण – by this पुरुष, by this आत्मा, by this कारणम् alone, by the cause, सर्वम् इदम् is in the मूलम्, is equal to जगत् – the entire creation, ततम् is in the मूलम्, is equal to व्याप्तम्, व्याप्तम् means pervaded. So the entire creation is pervaded by that एकात्मा पुरुषः. Like what? आकाशेन घटादि इति – just as the space pervades all the containers, all the objects, घटादि is incomplete and you have to supply the verb व्याप्तम् just as all the objects are pervaded by आकाश the entire creation is pervaded by भगवान्. And by giving आकाश example, what does शङ्कराचार्य convey? आकाश example is very important

in वेदान्त because only then we will go beyond the concept of God as a particular person. Because all the time meditating on

, कृष्ण, देवी and शिव, and all the time locating भगवान् is in कैलास, भगवान् is in वैकुण्ठ, our mind and our subconscious mind always imagines भगवद् प्राप्ति means as a person I have to travel and reach भगवान् in a location, that is so much strongly registered that idea we must transcend, junior spirituality भगवान् is a person but for the senior spiritual student भगवान् is not a person, person is a symbol for the impersonal all-pervading आकाश तुल्य भगवान्. Breaking that orientation is important, that is why शङ्कराचार्य gives the example आकाशः विश्वाधारम् गगनसट्टशम्. So क्षीरोदन्वत् प्रदेशे, मेघश्यामं पीतकौशेयवासम् is all good and you need not give it up, but मेघश्यामं पीतकौशेयवासम् is a symbol for विश्वाधारम् गगनसट्टशम्. For junior student मेघश्यामम् is important but for senior student गगनसट्टशम् is important. शङ्कराचार्य asks when will you transcend. That is why somebody nicely said transformation is trans-formed – transcend the form of God. God means form comes and transcending the form is transforming. *Vedantic* study should transform me, which means I should transcend the form like आकाशवत्. The अन्वय is, हे पार्थ! अनन्यया भवत्या सः तु परः पुरुषः लभ्यः यस्य अन्तः-स्थानि भूतानि (भवन्ति), येन इदम् सर्वम् ततम् (भवति)।

Verse 08-23 Introduction;

‘प्रकृतानां योगिनां प्रणवावेशितब्रह्मबुद्धीनां कालान्तरमुक्तिभाजां ब्रह्मप्रतिपत्तये उत्तरे मार्गो वक्तव्य’ इति ‘यत्र काले’ इत्यादि

So as I had said before the eighth chapter is concentrating on क्रममुक्ति, even though we are not interested in क्रममुक्ति topic. Therefore ज्ञानि is not the subject matter here, उपासक is the subject matter, सगुण उपासक who is a योगि, who has practiced सगुण भेद उपासन throughout the life and who manages to practice the उपासन at the time of death also, he is the candidate for क्रममुक्ति and being अज्ञानि he will have to travel also. Therefore कृष्ण wants to talk about the travel of अज्ञानि सगुण उपासक क्रममुक्ति candidate. And travel after death is through a special मार्ग called शुक्ल मार्ग or देवयान मार्ग. Therefore कृष्ण wants to talk about the मार्गs that are available. Therefore He wants to introduce शुक्ल गति and along with that कृष्ण गति also to make a contrast between शुक्ल and कृष्ण गति and He wants to point out that कृष्ण गति will take a person to स्वर्ण लोक from where one will return, whereas शुक्ल गति will take the उपासक to ब्रह्म लोक from where he will get ज्ञानम् and मोक्ष. Thus कर्ममार्ग कृष्ण गति leading to स्वर्ण and return, उपासन मार्ग, शुक्ल गति, ब्रह्मलोक and non-return. This is the topic which शङ्कराचार्य introduces here. So प्रकृतानां योगिनाम्, योगि means सगुण ब्रह्म उपासकानाम् or क्रममुक्ति अधिकारिः, योन्याः. Why are you talking about क्रममुक्ति when we are interested in अक्रम मुक्ति if you ask, शङ्कराचार्य says प्रकृतानाम् the eighth chapter happens to be क्रममुक्ति topic. Therefore प्रकृतानाम् – for the people of our topic, प्रणवावेशितब्रह्मबुद्धीनाम् – those whose minds are absorbed in ऊँकार उपासन. So ब्रह्म means सगुणम्

ब्रह्म, प्रणत means ॐकार. Those whose minds are absorbed in ईश्वर, which ईश्वर is invoked in ॐकार आलम्बनम्. So in simple language ॐकार उपासकानाम् and कालान्तरमुक्तिभाजाम् – those who are going to attain liberation in a later time and later place. So कालान्तरमुक्ति means future liberation, भाजा means those who are going to get, attainers. **ब्रह्मप्रतिपत्तये** – they also will merge into ब्रह्मन्, but not in भूतोक, but in ब्रह्मलोक they are going to become one with ब्रह्मन्. **ब्रह्मप्रतिपत्ति:** means ब्रह्म ऐक्य प्राप्तिः, for ब्रह्म ऐक्यम्, **उत्तरो मार्गः** – what is the course of their journey, **वक्तव्यः**: – it has to be talked about because the eighth chapter is क्रममुक्ति chapter. The whole thing is within inverted comma which is the thought of कृष्ण. कृष्ण is visualizing the whole thing and with this intention, '**यत्र काले**' इत्यादि उच्यते – the following verses beginning from '**यत्र काले**', the following series of verses beginning from '**यत्र काले**' is उच्यते – is being taught. What is the purpose? **विवक्षितार्थसमर्पणार्थम्** – the present message of मार्ग topic, the journey topic or the path topic, which is intended message. **विवर्वक्षितार्थम्** means intended message of the two-fold path.

Then the question will come उपासक will go through शुक्ल गति. Therefore कृष्ण wants to talk about क्रममुक्ति in the eighth chapter. Therefore कृष्ण must confine to only शुक्ल गति topic and why should कृष्ण unnecessarily introduce कृष्ण गति. Already we are not interested in शुक्ल गति, now not only कृष्ण is talking about शुक्ल गति why is He unnecessarily talking about additional कृष्ण गति which is not relevant for क्रममुक्ति. Therefore शङ्कराचार्य says be patient. Learn to sit in a class

which is not interesting also. That is also important discipline. Therefore he says **आवृतिमार्गोपन्यासः** – the discussion of returnable path of कृष्ण गति is, **इतरमार्गस्तुत्यर्थः** – for the glorification of शुक्ल मार्ग. So the greatness of शुक्ल गति will be clear only when side by side कृष्ण गति is placed. If you keep ज्ञानम् near शुक्ल गति then शुक्ल गति will appear lesser. If you place कृष्ण गति near शुक्ल गति then शुक्ल गति will appear wonderful. Therefore for the glorification he says **इतरमार्गः**, **इतरमार्ग** means शुक्ल मार्ग, **आवृतिमार्ग** means कृष्ण मार्ग. So कृष्ण मार्ग is presented for the sake of glorifying शुक्ल मार्ग by the method of contrast. We will enter the श्लोक.

Verse 08-23

**यत्र काले त्वनावृतिमावृतिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ गीता ८-२३ ॥**

This is the introductory श्लोक to talk about कृष्ण गति and शुक्ल गति. We will be seeing the description of both of them in twenty-fourth and twenty-fifth श्लोक. This is an introductory श्लोक. I am going to talk about the two मार्गोः by travelling through which some candidates will return and some candidates will not return, these two मार्गोः I am going to talk about. But here instead of using the word path or मार्ग, कृष्ण uses the word कालः, the time which may be a confusing word and this word can be understood only if you remember the discussion of the two मार्गोः in the उपनिषत्.

All these are indications to show that भगवद्गीता is based on the उपनिषत्, that is why many expressions of कृष्ण can be understood only if the उपनिषत् discussions are remembered. In

the उपनिषत् the two मार्गे are described especially in छान्दोऽयोपनिषत् and बृहदारण्यकोपनिषत् and while travelling in these two मार्गे the जीव has lost the स्थूल शरीरम्. Because it is the travel after death, therefore the जीव will not have the physical body. And when the physical body is not there, जीव doesn't have a freewill. Physical body is gone means especially human physical body is gone, freewill is also gone. Therefore जीव cannot travel deliberately using the freewill and therefore somebody else has to take the जीव. Like a baby is taken by the parents somebody will have to guide the जीव, and the उपनिषत् describes a group of देवताIs who will take the जीव through these मार्गे. And it is not one देवता, each segment is taken care of by one देवता. Thus the entire कृष्ण गति is divided into several segments, and entire कृष्ण and शुक्ल गति are divided into several segments and each segment is governed by a group of देवताIs. The names of the देवताIs are given and most of the देवताIs are देवताIs presiding over the काल तत्त्वम्. Most of the देवताIs who carry the जीव in शुक्ल गति and कृष्ण गति all the देवताIs happen to be काल देवता like दिन देवता, यात्रि देवता शुक्ल पक्ष देवता उत्तरायण देवता, दक्षिणायन देवताIs, all these देवताIs are काल देवताIs. So these काल देवताIs carry the जीव in शुक्ल and कृष्ण गति. And not only they carry, while travelling we won't even know like the mother carrying a sleeping child, sleeping child is taken from TV room to bed room, but the child is not aware of what all the places they mother takes. Thus the जीव travels without freewill, without awareness carried by the काल देवता. And since the काल देवताIs carry in these two मार्गे, the मार्गे are known by the word कालः. Since the काल देवताIs

carry the जीव in कृष्ण गति and शुक्ल गति, कृष्ण गति is also called कालः and शुक्ल गति is called कालः. And in this verse कृष्ण uses the word कालः to indicate कृष्ण and शुक्ल गति. Therefore we should carefully note कालः is equal to शुक्ल कृष्ण गतिः. It is called काल because काल देवताःs carry the जीव without the knowledge of the जीव. With this background we will go to the भाष्यम्.

यत्र काले प्रयाताः इति व्यवहितेन सम्बन्धः ।

यत्र यस्मिन् काले तु अनावृतिम् अपुनर्जन्म आवृत्तिं तद्विपरीतां च एव । योगिनः इति योगिनः कर्मणः च उत्थन्ते । कर्मणः तु गुणतः — ‘कर्मयोगेन योगिनाम्’ [गीता ३-३] इति विशेषणात् — योगिनः ।

यत्र काले प्रयाताः इति, शङ्कराचार्य gives a note for संस्कृत students who wants to write अन्वय for this ऋक. When you are writing the अन्वय, he says **यत्र काले** of the first line and **प्रयाताः** in the second line must be written together. **यत्र काले प्रयाताः सन्तः**. Thus you have to connect these words together. So **यत्र काले प्रयाताः इति व्यवहितेन सम्बन्धः** – the connection must be made with the words which are far away. **व्यवहितेन** means connection with far away words. and why far away? After the word **काले** several words are there in between तु अनावृतिम् आवृत्तिम् च एव योगिनः; after several words only the word **प्रयाताः** comes. And therefore **प्रयाताः** must go back and join **काले**. Therefore **व्यवहितेन** means two words which are far away must be brought together. This is an expression often शङ्कराचार्य uses in his भाष्यम् **व्यवहितेन सम्बन्धः** means distanced words must be brought together. And when

such expression comes it is exclusively meant for संस्कृत students. That is the idea. And यत्र is equal to यस्मिन्, काले is equal to मार्गे, that we have understand, काले is equal to मार्गे, by travelling through which मार्ग, अनावृतिम् is in the मूलम् is equal to अपुनर्जन्म, अपुनर्जन्म means a destination of non-return, here it means क्रममुक्तिः. That cause which will lead to क्रममुक्ति or ब्रह्मलोक, both are ok. आवृत्तिः is in the मूलम्, is equal to तद्विपरीताम् – also a destination which is subject to return, तद्विपरीताम् means opposite to that, because the previous destination is of non-return. The second destination is that of return, return being opposed to non-return, शङ्कराचार्य says तद्विपरीताम्, the returnable destination which is different from, opposed to non-returnable destination, both destinations are reached by two different मार्गेः I am going to talk about both of them.

Who are the candidates involved? योगिनः: शङ्कराचार्य says here the word योगिनः: should be divided into two types of योगिः. Because the word योगिनः: literally means the seekers and here कृष्ण refers to two types of seekers, Why two types of seekers? Because two मार्गेः are there, two destinations are there, therefore there must be two groups of people. What are those two groups? योगिनः: is equal to उपासकाः, that is one group, and the second group is कर्मिणः: means ritualistic people, योगिनः: कर्मिणः: च. What is the difference between? उपासकः do उपासन along with कर्म. उपासकः cannot give up ritual. उपासकः are always समुच्चयकारिणः, they practice उपासन also, they practice rituals also, therefore their पुण्यम् is far superior whereas the second group they do rituals all right by

they don't practice उपासनाs. And they are called केवल कर्मिणः. Both of them are referred to by the word योगिनः by कृष्ण. And कर्मिणः तु गुणतः, गुणतः should be connected with the next line योगिनः भवन्ति. कर्मिणः तु गुणतः योगिनः भवन्ति. So what does it mean? How can you call कर्मिणः as योगिणः? These are all fine analysis, कृष्ण had used the word योगिनः and शङ्कराचार्य says the word योगिनः means meditators and the word योगिनः means ritualists also. Now शङ्कराचार्य raises a question, योगिनः can mean meditators, that is understandable, but how can the ritualists be called योगिनः? The ritualist do not meditate. Then how can you call ritualists as योगिनः, the meditators? शङ्कराचार्य says because कृष्ण Himself has called ritualists as योगिणः in the third chapter. And since कृष्ण uses the word योगिणः for ritualists I am also translating that borrowing the idea from the third chapter. Therefore he says 'कर्मयोगेन योगिनाम्' [गीता ३-३] इति – by using the expression कर्मयोग कृष्ण names ritualists also as योगिणः. Therefore there is nothing wrong in using the word योगिणः for both the ritualists as well as meditators. One is called उपासना योगि and the other is called कर्मयोगि, it is perfectly all right. Therefore इति विशेषणात् – because of this expression used by कृष्ण in the third chapter.

And thereafter one more aside analysis is made. I don't want to skip that, that point also I would like to add here. The word योगि literally means the one who concentrates, योगः तु चितवृत्तिनिरोधः. A person who concentrates on something is called a योगि. Many people question the word कर्मयोग itself, they say it is a misnomer. Because कर्म means action. And action means the mind is extrovert and the mind is wandering

because any action requires several accessories. And when several accessories are required the mind will be scattered all over that means an active person will have an extrovert and scattered mind. कर्म means activity, activity means extrovertedness, and extrovertedness means scattered all over, therefore कर्मि is always with a scattered mind. Whereas the word योग is a word used for a converging mind. कर्मि means a diverted mind, योग means a convergent mind. Therefore how can you use the word कर्मयोग, it is an oxymoron. So thus some fine thinkers question the very expression कर्मयोग. Karma means divergent, योग means convergent. कर्मयोग means a divergent convergent mind. It is like hot ice-cream. How can hot ice-cream be there? So this is a पूर्वपक्ष. All these we don't discuss at all. कर्मयोग is not possible, that is why people say गृहस्थ आश्रम means we are scatter brains, so many worries and you are talking about आत्मनिष्ठा and ब्रह्मनिष्ठा, all these are stories. Because our mind is scattered, so many duties are there. This question is asked in a logical manner and they argue कर्मयोग doesn't exist. And for that we give the answer that कर्मयोग is possible if a person has ईश्वरार्पण भावना, in and through all the activities, divergent activities are there, still convergence is possible if a person remembers in the background मरि सर्वाणि कर्माणि सञ्ज्ञास्य. When a mother is preparing food for the crying baby, she might be doing several things but what is the destination, the goal? Baby. Just as the mother can never get out of the mind of the baby or the money minded person whatever he does he will ask what is the

percentage. In his mind what is convergence? Percentage. Similarly, कर्मयोगि has got ईश्वरार्पण भावना,

यत्करोषि यदॄज्ञासि यज्जुहोषि ददासि यत् ।
यतपस्यासि कौन्तेय तत्कुरुष्व मर्दर्पणम् ॥ गीता १-२७ ॥

Therefore शङ्कराचार्य says the word कर्म directly means divergence, but figuratively it means convergence. Therefore he uses the word गुणतः. That word गुणतः made me talk so much. The word कर्म directly means a divergent extrovert mind only but figuratively since a कर्मयोगि remembers God all the time, figuratively it means योगः. Therefore the conclusion is कर्मयोग is possible, external mind is divergent but the subconscious mind is focused on भगवान्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-23 Continuing;

यत्र काले प्रयाताः इति व्यवहितेन सम्बन्धः ।

यत्र यस्मिन् काले तु अनावृतिम् अपुनर्जन्म आवृत्तिं तद्विपरीतां
च एव । योगिनः इति योगिनः कर्मणः च उच्यन्ते । कर्मणः तु
गुणतः — ‘कर्मयोगेन योगिनाम्’ [गीता ३-३] इति विशेषणात् —
योगिनः ।

In this twenty-third verse Lord कृष्ण introduces शुक्ल गति and कृष्ण गति, His main intention is to talk about शुक्ल गति as a means of क्रममुक्ति for the उपासक. Even though कृष्ण गति is not the subject matter in the eighth chapter still कृष्ण introduces कृष्ण गति also to show that शुक्ल गति is superior to कृष्ण गति. When there is a choice between ज्ञानम् and शुक्ल गति we have to certainly choose ज्ञानम्. But when ज्ञानम् is not in the competition and there is a race between शुक्ल गति and कृष्ण गति, then we have to vote for शुक्ल गति only because it can give क्रममुक्ति and कृष्ण गति cannot give क्रममुक्ति. Thus to show the superiority कृष्ण introduces them. And naturally when two गतिः are there, there will be two साधकः also who are candidates for these two गतिः. And कृष्ण uses the expression योगिनः and शङ्कराचार्य says योगिनः should refer to both the कर्मीs as well as उपासकs. कर्मीs being the candidates for कृष्ण गति and उपासकs are the candidates for शुक्ल गति.

Then the next question will come उपासकs can called योगिः because they are meditators but how can you call कर्मिः as योगिः because the word योगि is generally reserved for meditators. And कर्मिः are not meditating and how do you use the word योगिः for the कर्मिः. For that शङ्कराचार्य gives the answer. In the third chapter कृष्ण Himself has used the word 'कर्मयोगेन योगिनाम्' [गीता ३-३]. The word योगिः have been used for the कर्मिः also. Then the next question is how did कृष्ण Himself use the word योगिः for the कर्मिः because योग requires convergence of thoughts and कर्म requires divergence of thoughts. How can the word कर्म and योग ever co-exist? For which we saw the answer in the last class. A कर्मी also has got ईश्वरार्पण भावना. Therefore even though conscious mind is divergent sub-conscious mind is converging in the Lord alone. What is the verse?

यत्करोषि यदज्ञासि यज्जुहोषि ददासि यत् ।
यतपरस्यासि कौन्तेय तत्कुरुष्व मर्तर्पणम् ॥ गीता ९-२७ ॥
मयि सर्वाणि कर्माणि सञ्ज्यस्य ॥ गीता ३-३० ॥

Thus a कर्मी can also be a योगि if he remembers the Lord all the time. Therefore in the twenty-third verse the word योगिनः refers to both the कर्मिः and the उपासकs. Upto this we saw in the last class. And for संस्कृत students we have to complete the sentence कर्मिणः तु गुणतः by adding योगिनः उच्यन्ते. Continuing;

यत्र काले प्रयाताः मृताः योगिनः अनावृतिं यान्ति, यत्र काले च प्रयाताः आवृतिं यान्ति, तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

Now शङ्कराचार्य comes to the second half **यत्र काले प्रयाता:**, योगिनः referring to उपासक्षs. Suppose there are some उपासक्षs, who die at this particular time, and then we have established through enquiry the word काला does not refer to the time of death, because according to शास्त्र the time of death is not at all relevant, the type of साधन is more relevant. Therefore the word time of death should indicate the कृष्ण or शुक्ल गति. And how can the word काला be used here if you ask, I have explained it in the last class काला refers to the काल देवता and काल देवता refers to काल देवता आधिन मार्गः. आधिन मार्गः means the path under their control. Therefore काला refers to देवता, देवता refers to मार्ग. Therefore **यत्र काल** refers to येन मार्गेण. **प्रयाता:** is in the मूलम् is equal to मृताः, मृताः means the departed ones. The word योगिनः in this sentence means उपासकाः. The departed उपासक्षs travel by which शुक्ल गति that I am going to talk about. And what happens to them travelling through शुक्ल गति? अनावृतिं यान्ति – there is a destination of non-return. What is the destination of nonreturn? क्रममुत्क्रित is referred here. This refers to शुक्ल गति. Then **यत्र काले च प्रयाता:** – and I will also talk about the कर्मिः, the ritualists. After the word **प्रयाता:** योगिनः we have to supply and योगिनः refers to कर्मिणः. In the first line योगिनः refers to उपासक्षs and in the second line you have to supply the word योगिनः and that refers to कर्मिणः. Here also the word **यत्र काले** refers to देवता, देवता refers to देवता आधिन मार्गः, here the मार्ग is कृष्ण गति. So that कृष्ण गति through which the departed ritualists go. And what will happen to them after going through कृष्ण गति? आवृतिं यान्ति – there a destination of return. It is

returnable destination and that is the returnable destination is स्वर्ण लोक. **तं कालम्** means तं मार्गम्, here singular number is presented and we have to supply that pair of मार्ग, those two मार्गs, अहम् वक्ष्यामि – I shall describe, हे भरतर्षभ. The अन्वय is, हे भरतर्षभ! यत्र काले प्रयाताः (सन्तः) तु योगिनः अनावृतिम् आवृतिम् च एव यान्ति, तम् कालम् वक्ष्यामि। Continuing;

Verse 08-24

**अग्निंज्योतिरङ्गः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गत्तचन्ति ब्रह्म ब्रह्मविदो जनाः ॥ गीता ८-२४ ॥**

In this श्लोक कृष्ण is talking about the शुक्ल गति taken by the उपासकs and I said that शुक्ल गति is controlled by several देवतास mentioned in the छान्दोञ्योपनिषद् and बृहदारण्यकोपनिषद्. Among those several देवतास कृष्ण is referring to five देवतास who preside over or manage the शुक्ल गति. What are those five देवतास controlling शुक्ल गति? अग्निं देवता, ज्योतिर्देवता, अहर्देवता, शुक्ल पक्ष देवता and उत्तरायण देवता. The meanings are evident. अग्निः means fire God, ज्योतिः means the God of the flame, which belongs to अग्निं, अः देवता means the deity of the daytime, अः means daytime, शुक्ल पक्ष देवता means the देवता of bright fortnight, and उत्तरायण देवता is the deity of northern solstice i.e., the six months of the year beginning from January fifteen to July fifteen. Those six months are called उत्तरायण कालम् and here उत्तरायणम् doesn't refer to the काल, very carefully we should remember उत्तरायणम् should be translated as उत्तरायण देवता and उत्तरायण देवता should refer to उत्तरायण देवता अधिन मार्गः, the शुक्ल गतिः. Thus the entire first line refers to the path. In

the second line कृष्ण says तत्र प्रयाताः ब्रह्मविदः जनाः, the ब्रह्मविदः जनाः means सगुण ब्रह्म उपासकाः. All are very confusing verses, every word confuses. ब्रह्मविदः जनाः must be understood as सगुण ब्रह्म उपासकाः. And तत्र प्रयाताः means travelling through शुक्ल गति described in the first line. So सगुण ब्रह्म उपासकःs travelling through the शुक्ल गति described in the first line, ब्रह्म गत्त्वान्ति means क्रममुत्क्रिम् प्राप्नुवन्ति. This is the शुक्ल गति ऋकः. Now we will read the भाष्यम्.

अग्निः कालाभिमानिनी देवता । तथा ज्योतिः देवता एव कालाभिमानिनी । अथवा, अग्निज्योतिषी यथाश्रुते एव देवते ।

For the word **अग्निः** and **ज्योतिः** शङ्कराचार्य gives two different meanings. The first meaning is **अग्निः कालाभिमानिनी देवता** – अग्निः is the deity presiding over a particular segment of time. Even though time is only one, the time itself has got several segments like seconds, minutes, hours, day time, night time, month etc. Thus अग्निः is the presiding deity of a particular segment of time. **कालाभिमानिनी देवता भवति.** **तथा ज्योतिः** – in the same way the word **ज्योतिः** also **कालाभिमानिनी देवता एव** – again a देवता presiding over another segment of time. Both are काल देवताः. Then शङ्कराचार्य gives another alternative meaning, because **अग्निः** and **ज्योतिः** as काल देवता is not at all known popularly. If you say अग्निः is a काल देवता शास्त्र should describe अग्निः presides over which segment of time. We don't find in scriptures anywhere अग्निः being described as काल देवता or **ज्योतिः** as काल देवता, therefore the first meaning is an unpopular meaning. Therefore शङ्कराचार्य says if you are not satisfied

with this interpretation, then I will give you the popular meaning. What is the popular meaning? **अथवा**. What is that? **अ॒िन** is **अ॒िन दे॑वता** and not **का॒ल दे॑वता**. It is a **दे॑वता** presiding over **अ॒िन तत्वम्**, the fire principle. And what about **ज्योतिः**? The same. **ज्योतिः** also refers to the deity presiding over **ज्योतिः**, the flame. Therefore **अ॒िन** and **ज्योति** refer to **अ॒िन दे॑वता** and **ज्योतिर्दे॑वता**, and not **का॒ल दे॑वता**.

But this will create a problem. The first meaning will not create a problem. But it is an unpopular meaning. The second meaning is the popular meaning but it will create another problem. We won't see the problem. But **शङ्कराचार्य** being a thinking commentator, he sees a problem and he introduces the problem for us and he himself tells how to solve that problem. We will see what is that?

भूयसां तु निर्देशो 'यत्र काले' 'तं कालम्' इति आग्रवणवत् ।

These are the discussion which we will have only when we study the **भाष्यम्**. When we study the **मूलम्** we generally avoid the minute discussion. People ask what is the difference between **मूलम्** and **भाष्यम्** study. The difference is there are portions in the **भाष्यम्** which are complicated, what we do is we delete those portions when we teach the **मूलम्** but when we teach the **भाष्यम्** those portions cannot be deleted. This is the example. If you look at your **मूलम्** notes this topic won't be there. So what is the problem? We talked about five **दे॑वता**s. **अ॒िनर्दे॑वता**, **ज्योतिर्दे॑वता**, **अ॒हर्दे॑वता**, **शुक्ल पक्ष दे॑वता**, **उत्तराचण दे॑वता**. Of these five **दे॑वता**s if you take the second meaning, **अ॒िनः** is **अ॒िन दे॑वता** and not **का॒ल दे॑वता**. **ज्योतिः** is

ज्योतिर्देवता and not काल देवता. But अहं refers to अहर्देवता and daytime happens to be कालः; therefore अहर्देवता is काल देवता. शुक्ल पक्ष देवता and उत्तरायण देवता are काल देवता. But अनिन् and ज्योति are non-काल देवता, if you take the second meaning.

Now पूर्वपक्षी may raise a question. When अनिन् and ज्योति are not काल देवता, how can you name the मार्ग as कालः? Because कृष्ण has named the शुक्ल मार्ग and कृष्ण मार्ग as कालः in the previous श्लोक. ‘यत्र काले’ the word is used there the word काल is referred to as the मार्ग. There we asked the question how can you name the मार्ग as काल. For that we said because काल देवता are presiding over it is called काल. Now पूर्वपक्षी raises the question अनिन् and ज्योति are not काल देवता. Therefore काल देवता is not presiding the मार्ग, when काल देवता is not presiding the मार्ग how can you name the मार्ग as कालः in verse number twenty-three? I don't know whether you are understanding the question.

For that शङ्कराचार्य says yes I understand your question. अनिन् and ज्योति are not काल देवता. Therefore how can you name the मार्ग as काल देवता is the question. शङ्कराचार्य says अहर्देवता and शुक्ल पक्ष देवता and उत्तरायण देवता happen to be काल देवता. Therefore since काल देवता is presiding we are using the word काल. What is wrong?

Then पूर्वपक्षी raises the question because काल देवता is presiding you say it is कालम्. I can argue काल देवता is not the presiding deity, therefore it cannot be referred to be कालम्. पूर्वपक्षी can use अनिनः and ज्योतिः and say that काल देवता is

not presiding. And we can say अहः, शुक्लः and उत्तरायणम् are काल देवतास, therefore it is कालम्. Now पूर्वपक्षिः also has got favorable argument and we also have got favorable argument. What is पूर्वपक्षिः's favorable argument? अनिन् and ज्योति are not काल, therefore you cannot name the मार्ग as काल. And what do we argue? अहदेवता, शुक्ल पक्ष देवता and उत्तरायण देवता are काल देवतास, therefore we can name as काल. Now the question is which one should win. शङ्कराचार्य says this is democracy. And in democracy we have to take the vote. And when you take the vote we get three votes, अहदेवता is काल देवता, शुक्ल पक्ष देवता is also काल देवता and उत्तरायण देवता is also काल देवता, we get three votes, and पूर्वपक्षिः has got non- काल देवतास अनिन् and ज्योति votes. Therefore in vote taking पूर्वपक्षिः loses and therefore शङ्कराचार्य says कृष्ण is correct in naming शुक्ल गति as कालम् because most of the देवतास presiding over शुक्ल गति happen to be काल देवता. Therefore because of the majority of the काल देवतास the path is called कालम्. शङ्कराचार्य says this in one line. भूयसां तु निर्देशः, भूयसाम् means majority of काल देवता is taken into account by Lord कृष्ण and therefore कृष्ण uses the expression 'यत्र काले' and 'तं कालम्' in the twenty-third verse. So the name is based on the majority. The name कालः for शुक्ल गति is based on the majority.

Then the next question is, is it possible to name something based on the majority. शङ्कराचार्य says this is a widely used method only, and he gives an example in support of that. The example is आग्रवणवत्. आग्रवणम् means आग्रवनम्. वणम् has become वनम् because of the संस्कृत सन्धि rule. वनम्

here means a grove, आम् means mango tree. A person invites me to his mango grove, claiming that he has got so many varieties of mango trees. In India we have got one hundred twenty-three varieties of mangoes, something like that. There are people who specialize in that. One of my student has got this mango grove. He gets from all over India and specially grows. And when you go to the mango grove, a mango grove can be called a mango grove when everything there must be mango tree. There must be mango plant, mango seed, and mango tree only but on scrutiny what we find is that no grove can exclusively have mangoes only, certainly there will be at least a few other plants also. Even if he doesn't deliberately grow plants and shrubs are bound to come, even though other plants are there still we call it mango grove because of the majority of the plants being आम् वृक्षः: it is called mango grove. Similarly, शुक्ल गति is called शुक्ल कालः: because of the majority काल देवता^{Is} are presiding over. That is the idea. Continuing;

तथा अहः देवता अहः । शुक्लः शुक्लपक्षदेवता । षण्मासाः उत्तर-आयणम् । तत्र अपि देवता एव । मार्गभूता इति स्थितः अन्यत्र न्यायः । तत्र तस्मिन् मार्गे प्रयाताः मृताः गच्छन्ति ब्रह्म ब्रह्मविदो ब्रह्मोपासनपरा जनाः । 'क्रमेण' इति वाक्यशेषः ।

तथा अहः देवता अहः, we have to reverse the order. **तथा अहः** equal to अहैवता, **अहः** means daytime. Then **शुक्लः** is in the मूलम्, is equal to शुक्लपक्षदेवता. So double implication. शुक्ल refers to शुक्ल पक्ष by लक्षण, and शुक्ल पक्ष refers to शुक्ल पक्ष देवता by लक्षण, thus we have got double implication

which is called लक्षित लक्षण. Normally we have वाच्यार्थ and लक्ष्यार्थ but rarely do we have लक्षण to लक्षण, शुक्ल referring to शुक्ल पक्ष by implication, शुक्ल पक्ष referring to शुक्ल पक्ष देवता by implication and शुक्ल पक्ष देवता referring to मार्ग by implication. It is the implication of the implication of the implication. Then षष्ठमासः उत्तर-आयणम् is equal to तत्र अपि देवता एव – here also उत्तरायणम् refers to उत्तरायण देवता. मार्गभूता इति स्थितः अन्यत्र न्यायः. Here शङ्कराचार्य refers to a big discussion which he avoids in this भाष्यम्. What is the big discussion? Whether time of death has got any influence with regard to the journey after death. And there is a very big misconception that dying in उत्तरायण कालम् is auspicious and dying in दक्षिणायनम् is inauspicious which has been popularized by श्रीष्माचार्य waiting for उत्तरायण in महाभारतम्. Therefore there is a misconception. This misconception is right or wrong has been analyzed elsewhere, शङ्कराचार्य says I don't want to analyze that topic, it has been discussed in ब्रह्मसूत्र. Therefore he says मार्गभूताः – all these words like उत्तरायणम् etc., do not refer to time of death at all. स्थितः – it has been established अन्यत्र – in some other book, the name of the book is न्यायः. न्यायः means it is ब्रह्मसूत्र. So अन्यत्र ब्रह्मसूत्रे न्यायः स्थितः. Time of death does not matter at all. Then what matters? The type of death and the type of at the time of death. In ब्रह्मसूत्र it is called आतिवाहिक आधिकरणम् and the सूत्र is आतिवाहिकास्तलिलङ्गात् ॥ ब्रह्मसूत्र ४-३-४ ॥ In that सूत्र the conclusion is श्रीष्माचार्य waiting for उत्तरायणम् has no relevance to the time of death at all, if the time of death is going to decide our next जन्म, we will have several logical problems.

And some of the logical problems I had mentioned in my मूलम् class of भगवद्गीता. So therefore शङ्कराचार्य is referring to ब्रह्मसूत्र and I am referring to my मूलम् भगवद्गीता class. Therefore उत्तरायणम् does not refer to काल but it refers to the मार्ग only. Then तत्र तस्मिन् मार्गे प्रयाताः, तत्र is in the मूलम्, is equal to तस्मिन् मार्गे – through that मार्ग, i.e., शुक्ल मार्ग, प्रयाताः is equal to मृताः, प्रयाताः means the departed souls. And who are those departed souls? The उपासकs, गच्छन्ति ब्रह्म – they will merge into ब्रह्मन् and will attain मोक्ष। Who are they? ब्रह्मविदः is in the मूलम्, is equal to ब्रह्म उपासन पराः, and you have to add an adjective सगुण ब्रह्म उपासन पराः जनाः. The उपासकs will attain मोक्ष।

So this also will create a problem if you think. If you don't think there will be no problem. If उपासकs will attain ब्रह्मन् and मोक्ष why should I come to वेदान्त? For that question शङ्कराचार्य gives the answer in one line, 'क्रमेण' इति वाक्यशेषः, you should not put a full stop, you should put a comma indirectly in the form of क्रममुक्ति. 'क्रमेण' means in the form of क्रममुक्ति they will attain ब्रह्मन्, what do you mean by that? They will go to ब्रह्मलोक, and they will gain ब्रह्म ज्ञानम् which they avoided in भूलोक, they will have to do महावाक्य विचार and gain अहम् ब्रह्म अस्मि ज्ञानम्, therefore उपासन can give मोक्ष only through ज्ञानम् later. Therefore ज्ञानम् alone is the direct means of मोक्ष। This also there is very big अधिकरणम् in ब्रह्मसूत्र that also I will tell you in the next class. Continuing;

न हि सद्योमुक्तिभाजां सम्यन्दर्शननिष्ठानां गतिः आगतिः वा वर्वित् अस्ति, 'न तस्य प्राणा उत्क्रामन्त'

[बृहदारण्यकोपनिषत् ४-४-६] इति श्रुतेः । ब्रह्मसंलीनप्राणा एव ते ।
ब्रह्ममया ब्रह्मभूता एव ते ॥ ८-२४ ॥

शङ्कराचार्य writes this paragraph because of the word ब्रह्मविदः occurring in this verse, the word ब्रह्मवित् can have two meanings – one is सगुण ब्रह्म उपासक, number two is निर्गुण ब्रह्मज्ञानि. ब्रह्मविदः can mean two things – सगुण ब्रह्म उपासक and निर्गुण ब्रह्मज्ञानि. In the तैतिरीयोपनिषत् second chapter ब्रह्मविदाज्ञोति परम् ॥ तैतिरीयोपनिषत् २-१-१ ॥ is the famous statement, there ब्रह्मवित् must mean निर्गुणम् ब्रह्मज्ञानि. And remembering the तैतिरीयम्, generally we forget therefore no problem, if you remember the word ब्रह्मवित् of तैतिरीयम् and here also कृष्ण uses the same word ब्रह्मवित्. Only difference is there it is in singular number and here it is plural number. So here also why can't we take निर्गुण ब्रह्मज्ञानि because it can be both. Here also कृष्ण says ब्रह्म गच्छन्ति which means they will merge into ब्रह्मन्. Here also ब्रह्मवित् merges into ब्रह्मन् is there, in तैतिरीयम् ब्रह्मवित् merges into ब्रह्मन् is there. In तैतिरीयम् he says निर्गुण ब्रह्मज्ञानि, here you take सगुणम् ब्रह्म उपासक, what is the basis for taking different meaning? Is it the commentator's choice or is there any rationale behind it? शङ्कराचार्य says I have a logic. What is the logic? In this ज्ञोक कृष्ण is talking about merging into ब्रह्मन् after travelling. तत्र प्रयाता: ब्रह्मविदः, posthumous travel is talked about in the eighth chapter of गीता, whereas travel is not talked about in तैतिरीयम्. The moment the word travel comes, you have to go to सगुण. The moment you take away the travel you have to come to निर्गुण. Travel means सगुण and non-travel means निर्गुण.

Now the question is why do you say in निर्गुण ब्रह्म ज्ञानम् there is no travel. Is it because you like it? This is the glory of शङ्कराचार्य. Every sentence he writes he is aware of so many things. ब्रह्मविदः he correctly translated as सगुण ब्रह्म उपासक and he added क्रममुक्ति and then the next question is निर्गुण ब्रह्मज्ञानि cannot come in this context because निर्गुण ब्रह्मज्ञानि doesn't have travel. Now a पूर्वपाद्धि may ask what is the प्रमाणम्. शङ्कराचार्य quotes the प्रमाणम् also. 'न तस्य प्राणा उत्क्रामन्त' [बृहदारण्यकोपनिषत् ४-४-६] निर्गुण ब्रह्मज्ञानि's सूक्ष्म शरीरम् does not even leave the स्थूल शरीरम्. Where is the question of travelling to this गति or that गति? जामात्रे विद्यते गतिः ॥ माण्डूक्यकारिका १-२३ ॥ And therefore he says सद्योमुक्तिभाजाम् – for निर्गुण ब्रह्मज्ञानिः who are candidates for मोक्ष here and now, that means not क्रममुक्ति भाजाम्, who are the candidates of non-travelling मुक्ति. Like in some shops they talk about door delivery, you need not go only you make a phone call then there is door delivery. Similarly, these people have registered their names therefore, they don't have to go for मुक्ति. भगवान् will deliver मुक्ति in the body itself. Door delivery मुक्ति is called सद्योमुक्ति. Who are they? सम्यन्दर्शननिष्ठानाम् – who have got the right understanding of ब्रह्मन्. What is the right understanding? निर्गुणम् ब्रह्म is right understanding, सगुणम् ब्रह्म is misunderstanding. There is no such thing called सगुणम् ब्रह्म. Therefore सम्यन्दर्शननिष्ठानाम् निर्गुणब्रह्मदर्शननिष्ठानाम्. गतिः आगतिः वा क्वचित् न अस्ति – there is no going or coming. Whereas कृष्ण is talking about travel, therefore the context is सगुणम् ब्रह्म उपासक. You should not bring निर्गुण ब्रह्मज्ञानि. What is the प्रमाणम्? 'न तस्य प्राणा

उत्क्रामनितः ब्रह्मैव सन् ब्रह्माप्येति [बृहदारण्यकोपनिषत् ४-४-६]. इति श्रुतेः – because of this श्रुति वाक्यम्, ब्रह्मसंलीनप्राणा एव ते – there सूक्ष्म शरीरम् has merged into ब्रह्मन्. And therefore ब्रह्मयाः – they are ब्रह्मयाः that means ब्रह्मभूताः एव ते – they have become ब्रह्मन् itself at the time of death. व्यावहारिक हृष्ट्या they merge into ईश्वर, पारमार्थिक हृष्ट्या they merge into ब्रह्मन्. Either way they don't travel. Therefore that निर्गुणम् ब्रह्मज्ञानि should not be brought in the eighth chapter context at all. Therefore the word ब्रह्मविदः means in the श्लोक refers to सगुण उपासकः only. The अन्वय is, आनिः, ज्योतिः, अठः, शुक्लः (पक्षः), षण्मासाः उत्तर-आयनम् – तत्र प्रयाताः ब्रह्मविदः जनाः ब्रह्म गत्त्वानितः।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 08-24 Continuing;

ज हि सद्योमुक्तिभाजां सम्यन्दर्शननिष्ठानां गतिः आगतिः वा त्वचित् अस्ति, ‘न तस्य प्राणा उत्क्रामन्ति’ [बृहदारण्यकोपनिषत् ४-४-६] इति श्रुतेः । ब्रह्मसंलीनप्राणा एव ते । ब्रह्मया ब्रह्मभूता एव ते ॥ ८-२४ ॥

In this verse number twenty-four Lord कृष्ण defined शुक्ल गति by referring to various काल देवताः presiding over शुक्ल गति and शङ्कराचार्य pointed out that this लोक should be interpreted based on the ब्रह्मसूत्र discussion and he gave reference to that. I will give you the number of the सूत्राः for those who are interested, ब्रह्मसूत्र ४-३-४ to ४-३-६ and again later the क्रममुक्ति discussion is ब्रह्मसूत्र ४-३-१४. In all these places the topics are elaborately discussed. And in the final paragraph शङ्कराचार्य said wherever travel after death is talked about the liberation can be only क्रममुक्ति. And wherever we talk about जीवनमुक्ति or सद्योमुक्ति there the topic is not at all उपासन, but it is a topic of ज्ञानम्. Travel means उपासन, non-travel means ज्ञानम्. And in support of that he quoted the मन्त्र, ‘न तस्य प्राणा उत्क्रामन्ति’ [बृहदारण्यकोपनिषत् ४-४-६]. Then after ब्रह्मसंलीनप्राणा एव ते there must be a full stop. ब्रह्मया ब्रह्मभूता एव ते is a separate sentence. The eighth chapter does not deal with ज्ञानम् and सद्योमुक्ति, it deals with only क्रममुक्ति through उपासन. Upto this we saw in the last class. Continuing;

Verse 08-25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ गीता ८-२५ ॥

In this verse कृष्ण is dealing with कृष्ण गतिः, which is taken by the ritualistic people who do not practice उपासन. In the first half of this ऋक् in the name of various काल देवताः presiding over कृष्ण गति is talked about. It is not referring to the time of death, remember the time of death has no influence on the journey at all. Therefore all these काल refers to काल देवता presiding over the path and in the second line the word चान्द्रमसम् ज्योतिः refers to the स्वर्ण लोक. These ritualists will travel through कृष्ण गति, go to स्वर्ण लोक, enjoy the heavenly pleasures and thereafter they will come back. This is the essence of this ऋक्. We will see the भाष्यम्.

धूमो रात्रिः धूमाभिमानिनी रात्यभिमानिनी च देवता । तथा कृष्णः कृष्णपक्षदेवता । षण्मासाः दक्षिण-आयनम् इति च पूर्ववत् देवता एव । तत्र चान्द्रमसि भवं चान्द्रमसं ज्योतिः फलम् इष्टादिकारी योगी कर्म प्राप्य भुवत्वा तत्क्षयात् निवर्तते ॥ ८-२५ ॥

धूमः: is the word occurring in the मूलम्, it refers to धूमाभिमानिनी देवता. The word धूमः literally means smoke. Here the word smoke refers to the smoke देवता. We have देवता even for smoke. Similarly, the word **रात्रिः** refers to रात्यभिमानिनी देवता; all of them are the darker things. Smoke, night, etc., are dark things, whereas daytime, flame, etc., are brighter things. One is bright path because the goal is brighter goal of liberation, the other one is called dark path because even

though the goal is heaven, we have to carefully note, even the path for heaven is termed as a dark thing because heavenly enjoyment is wonderful but the negative news is that you have to come back to mosquitoes ridden Mylapore once again. Therefore even the heavenly path is designated as the darker path. Therefore **रात्रिः** is equal to **रात्र्यभिमानिनी देवता, तथा कृष्णः**, here also carefully note कृष्ण does not mean Lord कृष्ण, कृष्ण means कृष्ण पक्ष, कृष्ण पक्ष means कृष्ण पक्ष देवता, the deity presiding over the dark fortnight. And **षष्ठमासाः दक्षिणां-आयनम्** – the six months of दक्षिणायनम् the southern solstice and that also refers to not the time of but it refers to the देवताः presiding over. Therefore शङ्कराचार्य says **पूर्ववत्**, **पूर्ववत्** means पूर्व लोक उक्त प्रकारेण as interpreted in the previous लोक here also it refers to देवता only. **तत्र, तत्र** means travelling by that कृष्ण गति. आनन्दगिरि says तत्र refers to सामीप्य सप्तमी. We have several सप्तमीs. तत्र refers to सामीप्य सप्तमी and सामीप्य सप्तमी here means तेन मार्गेण प्रयताः सन्तः – travelling by that path. Where do they go? **चान्द्रमसम्** is in the मूलम्, is equal to **चन्द्रमसि भवम्** – a लोक which is in the moon, moon related लोक. And moon related लोक is स्वर्ण लोक. Whereas ब्रह्मलोक is said to be solar लोक, lunar लोक is स्वर्ण लोक according to शास्त्र. Therefore **चान्द्रमसम्** you have to change the order, **चान्द्रमसम्** is equal to **चन्द्रमसि भवम्** – the lunar world, **ज्योतिः**, the word **ज्योतिः** in this context शङ्कराचार्य translates as **फलम्**. So **ज्योतिः** means the **फलम्**. **फलम्** means the result of their travel. And what is the result of the travel? स्वर्ण लोक is the result of the कृष्ण गति. And this is attained by the **योगी कर्मी**. Here also you have to change the

order in the भाष्यम् योगी is equal to कर्मी is equal to इष्टादिकारी. In the previous श्लोक the word योगी means उपासक, and in this श्लोक the word योगी means कर्मी, कर्मी means a ritualist. And ritualist means what all rituals will he perform? इष्टादिकारी. इष्टम् means *Vedic* fire ritual. In मुण्डकोपनिषत् इष्टापूर्तम् etc., we have seen. इष्टम् means *Vedic* ritual and आदि means all social service activities known as पूर्तम्. So इष्टम् पूर्तम् etc., whoever performs those people will go to स्वर्ण लोक. In the मूलम् प्राप्य is there शङ्कराचार्य says not only will they go to स्वर्ण लोक but they will enjoy all the pleasures. Otherwise going there and watching all of them enjoying while you put your tongue out is of no use. I should go and I myself will enjoy. Therefore शङ्कराचार्य nicely adds भुवत्वा – भोगम् कृत्वा. But what is the sad news? तत्क्षयात् – after exhausting the credit card, निवर्तते – they will come back. The अन्वय is, धूमः, रात्रिः, कृष्णः (पक्षः), तथा षण्मासाः दक्षिणायनम् – तत्र (प्रयाताः) योगी चान्द्रमसम् ज्योतिः प्राप्य निवर्तते।

Verse 08-26

शुक्लकृष्णे गती होते जगतः शाश्वते मते ।
एकया यात्यनावृतिमन्ययावर्तते पुनः ॥ गीता ८-२६ ॥

Here कृष्ण consolidates the discussion, two candidates, two paths and two destinations. Who are the two candidates? कर्मी and उपासक, ritualists and meditators. The two paths are कृष्ण गति and शुक्ल गति. The two destinations are returnable स्वर्ण लोक and non-returnable ब्रह्मलोक. These three pairs may you note. That is the essence of this श्लोक. And कृष्ण says these

two मार्गे have been as eternal as the creation itself. As even the सृष्टि comes these two मार्गे are there and as long as the सृष्टि continues these two मार्गे also will be there. So since creation is eternal, these two मार्गे also are eternal. Even during प्रलयम् the two मार्गे will be there in potential form and again सृष्टि comes the two मार्गे also will come. Along with the वेदों the two मार्गे are also created by the God. This is the essence of the श्लोक. Now we will see the भाष्यम्.

शुक्ल-कृष्णे – शुक्ला च कृष्णा च शुक्लकृष्णे । ज्ञानप्रकाशकत्वात् शुक्ला । तदभावात् कृष्णा । एते शुक्लकृष्णे हि गती । जगतः इति अधिकृतानां ज्ञानकर्मणोः, न जगतः सर्वस्य एव एते गती सम्भवतः । शाश्वते नित्ये, संसारस्य नित्यत्वात्, मते अभिप्रेते ।

शुक्ल-कृष्णे is in the मूलम् शङ्कराचार्य says it is ढन्ढ समास. शुक्ला च कृष्णा च शुक्लकृष्णे. आकारान्तः स्त्रीलिङ्गः प्रथमा द्विवचनम्. Why is शुक्ल गति called the bright path? What is the significance of the word शुक्लम् which means white or bright? Three reasons are given.

The first reason is ज्ञानप्रकाशकत्वात्. Because शुक्ल गति is associated with उपासन, उपासन is a type of ज्ञानम् and ज्ञानम् is brighter, therefore the path is also brighter. ज्ञानस्य उपासनस्य प्रकाश रूपत्वात्.

And the second reason is the उपासक will attain knowledge in ब्रह्मलोक, therefore ज्ञानम् means ब्रह्मज्ञानस्य प्रकाश रूपत्वात् शुक्ल मार्गः. So उपासनस्य प्रकाश रूपत्वात् ब्रह्म ज्ञानस्य प्रकाश रूपत्वात्, the path is also called white or bright.

Then the third reason is the शुक्ल मार्ग is presided over by the deities which are also bright deities because अग्निं देवता is bright, धूमं देवता is not bright. Similarly, flame देवता is bright, similarly शुक्ल पथं देवता is bright, therefore all the देवताः associated are bright, therefore also the path is called शुक्ल गति. Therefore ज्ञानप्रकाशकत्वात् because of these three reasons, शुक्ला भवति. तदभावात् – whereas in the कृष्ण गति, bright उपासनम् is not there, bright ब्रह्मज्ञानम् is not there, bright देवताः are not there, because of the absence of these three bright principles, तदभावात् कृष्ण – the कृष्ण मार्ग is called darker path, the word कृष्ण here means darker. And एते शुक्लकृष्णो हि गती – these are the two paths available for the ritualists and the उपासकः. And after गती we have to put a full stop. Then कृष्ण uses an expression जगतः, जगतः literally means the world, and the world here means the humanity. So these are the two paths available for humanity. And शङ्कराचार्य wants to make a note here. The word humanity does not mean the entire humanity, because all the human beings cannot take these two मार्गः, and therefore the word humanity must be given a restricted meaning here. The restricted meaning in this context is that part of humanity which is committed to either *Vedic* rituals or *Vedic* उपासनाः. Not the other human beings, कर्मी and उपासकः are meant by the word humanity here. Therefore शङ्कराचार्य says जगतः इति – the expression humanity in this लोक refers to ज्ञानकर्मणोः अधिकृतानाम् – only those people who follow वैदिक कर्मस or वैदिक उपासनाः. Only those people who follow वैदिक कर्मस and उपासनाः. And here also the word ज्ञानकर्मणोः we should

translate as उपासनकर्मणोः, ज्ञानम् here means उपासनम्. After ज्ञानकर्मणोः put a comma, then न सर्वस्य जगतः एव एते गती सम्भवतः – the entire humanity cannot make use of those two मार्गाः. Entry ticket is there and you should get special path. That is why in musical concert also you can go only where open to all is put otherwise they will ask for pass. Similarly, कर्म pass or उपासन pass is required. Therefore शङ्कराचार्य says then न सर्वस्य एव जगतः एते गती सम्भवतः. After सम्भवतः full stop. And the next word is शाश्वते is in the मूलम्, is equal to नित्ये means eternal. What is eternal? These two paths are eternal. And why are these two paths eternal? Because the creation is eternal and therefore the paths are also eternal. And when you say eternal प्रवाह नित्यत्वम् it has got eternity in the form of arrival departure again arrival and again departure. This is called प्रवाह नित्यत्वम् flowing eternity is there for the creation also and flowing eternity is there for शुक्ल कृष्ण गति also. Therefore शङ्कराचार्य says संसारस्य नित्यत्वात्. Here संसार means creation. So creation being eternal, these two paths are also eternal. मते is in the मूलम्, is equal to अभिप्रेते, अभिप्रेते means considered. These two paths are considered eternal by the scriptures.

शुक्ल-कृष्णे शुक्ला च कृष्णा च शुक्लकृष्णे ।
ज्ञानप्रकाशकत्वात् शुक्ला, तदभावात् कृष्णा । एते शुक्लकृष्णे हि गती जगतः इति अधिकृतानां ज्ञानकर्मणोः, न जगतः सर्वस्य एव एते गती सम्भवतः । शाश्वते नित्ये, संसारस्य नित्यत्वात् मते अभिप्रेते ।

तत्र एकया शुक्लया याति अनावृतिम् । अन्यया इतरया आवर्तते
पुनः भूयः ॥ ८-२६ ॥

Now शङ्कराचार्य comes to the second half of the छ्लोक. **तत्र**, निर्धारने सप्तमी, **तत्र** means among these two मार्ग, **एकया अनावृतिम् याति** – among these two through one path the candidate will go to non-returnable ब्रह्मलोक. And who is the candidate? उपासक. What is the मार्ग? **शुक्लया**. Therefore **एकया** is equal to **शुक्लया**, so through the शुक्ल गति उपासक goes to non-returnable ब्रह्मलोक. After **अनावृतिम्** put a full stop. And **अन्यया** – travelling through the other मार्ग, other means कृष्ण मार्ग, **अन्यया** is equal to इतरया, **पुनः आवर्तते** – the candidate will come back to the creation, the universe. **पुनः** is in the मूलम्, is equal to **भूयः**. Why do you say once again? Because he has done that several times before. Therefore he will come again because he has come several times before. The अन्वय is, जगतः एते शुक्ल-कृष्णे गती हि शाश्वते मते । एकया अनावृतिम् याति; अन्यया पुनः आवर्तते ।

Continuing;

Verse 08-27

जैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तरमात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ गीता ८-२७ ॥

Until now Lord कृष्ण has introduced two मार्ग – शुक्ल मार्ग and कृष्ण मार्ग. Now there is going to be election time. कृष्ण says I have introduced the candidates in the form of शुक्ल कृष्ण गति and among these two मार्ग, if you are asked to choose one, which one you should vote for. Previously you

didn't know the difference between them, now that I have introduced both the candidates and given the description also which is election campaign. Now that campaigning is over when you have to choose which one you should vote for. Very careful. We are not taking ज्ञानम् candidate here which is gives मोक्ष here and now. That is in the seventh and ninth chapter of गीता. But in the eighth chapter election we have got only two candidates कृष्ण गति and शुक्ल गति. कृष्ण asks which one you should vote for. And after listening elaborately कृष्ण says kindly don't vote for the कृष्ण गति, even though कृष्ण is speaking here, intelligent person should vote for शुक्ल गति because that alone can give क्रममुत्तिः. Therefore कृष्ण says after understanding them an intelligent person will never vote for कृष्ण गति, he will vote only for शुक्ल गति. And अर्जुन I want you to be an intelligent voter. This is the essence of the लोक. We will see the भाष्यम्.

न एते यथोक्ते सृती मार्गौ पार्थ जानन् ‘संसाराय एका, अन्या मोक्षाय’ इति, योगी न मुह्यति कश्चन कश्चिदपि । तरमात् सर्वेषु कालेषु योग-युक्तः समाहितो भव अर्जुन ॥ ८-२७ ॥

एते सृती जानन् – after knowing the relative worth of both these मार्गौ, जानन् means after knowing, **एते सृती** – the relative worth of both these मार्गौs, **एते** is in the मूलम्, is equal to **यथोक्ते** – described above, **सृती** is in the मूलम्, is equal to **मार्गौ**, the two मार्गौs or paths. **पार्थ** – हे अर्जुन. **जानन्** – after knowing. Knowing what ‘एका संसाराय, अन्या मोक्षाय’ – one leads to संसार and another leads to मोक्ष. कृष्ण गति leads to संसार because सर्वर्ग also in वेदान्त falls within संसार only. So

one path takes to संसार, another path takes to मोक्ष. मोक्ष means क्रममुक्ति मोक्ष. Thus knowing the relative worth. From संसाराय upto योगी न मुहृति, न is in the first line in the भाष्यम् should be connected न मुहृति. An intelligent human being never gets confused with regard to choice of the मार्ग, an intelligent human being न मुहृति. कक्षन् is in the मूलम्, is equal to कक्षिदपि – no human being gets deluded and अर्जुन I assume that you are also an intelligent human being. Therefore कृष्ण says तरमात् – therefore, सर्वेषु कालेषु – at all the time, योग-युक्तः भव – may you be committed to ईश्वर उपासन. तरमात् सर्वेषु कालेषु माम् अनुसमर युध्य च ॥ गीता ८-४ ॥ that He is reminding. Never forget God even for one moment. So सन्तत ईश्वर स्मरणम् either will take you to क्रममुक्ति or it will take you to सद्योमुक्ति, therefore never forget God. If the eighth chapter has to be summarized in one line – never forget God. As one भक्त sang, son may forget the mother, mother may forget the son, even the eyes may forget to blink, I will never forget the name of the Lord, let anything be forgotten even in ICU with ventilator I may forget all my family members, but I will not forget ईश्वर. The eighth chapter means never forget God. अर्जुन योग-युक्तः भव means ईश्वर स्मरणवान् भव, योगः means ईश्वर उपासनम्, योग-युक्तः means committed to ईश्वर उपासनम्, committed to ईश्वर स्मरणम् भव – may you become. So योग-युक्तः is equal to समाहितः. The अन्वय is, हे पार्थ! एते सृती जानन् (सन्) कक्षन् योगी न मुहृति। हे अर्जुन! तरमात् सर्वेषु कालेषु (त्वं) योग-युक्तः भव।

शृणु तस्य योगस्य माहात्म्यम् —

Verse 08-28

वेदेषु यज्ञेषु तपःसु चैव
 दानेषु यत्पुण्यफलं प्रदिष्टम् ।
 अत्येति तत्सर्वमिदं विदित्वा
 योगी परं स्थानमुपैति आद्यम् ॥ गीता ८-२८ ॥

Now कृष्ण concludes the entire chapter by glorifying उपासन फलम् by pointing out that the result of one उपासन is superior to all the वैदिक as well as लौकिक कर्माणि, all the कर्मफलम् you put it one pan of the balance and उपासन फलम् you put it in another pan of the balance, the उपासन फलम् क्रममुक्ति will be superior to all the कर्मs put together. This is the essence of this श्लोक. Therefore शङ्कराचार्य introduces योगस्य माहात्म्यम् शृणु – may you listen to the superiority of the योग, the meaning of the योग in this context is सगुण ईश्वर उपासनम्. योगः is equal to सगुण ईश्वर उपासनम्. And माहात्म्यम् means the glory, and क्रममुक्ति is the glory of योग. शृणु – may you listen to.

वेदेषु सम्यक् अधीतेषु यज्ञेषु च सादृष्येन अनुष्ठितेषु तपःसु च
 सुतसेषु दानेषु च सम्यञ्जतेषु, यत् एतेषु पुण्य-फलं पुण्यस्य फलं
 पुण्यफलं प्रदिष्टं शास्त्रेण, अत्येति अतीत्य गच्छति तत् सर्व
 फलजातम्, इदं विदित्वा सप्तप्रश्ननिर्णयद्वारेण उक्तम् सम्यक्
 अवधार्य अनुष्ठाय योगी, परम् प्रकृष्टम् ऐश्वरं स्थानम् उपैति
 प्रतिपद्यते आद्यम् आदौ भवम् कारणं ब्रह्म इति अर्थः ॥ ८-२८ ॥

In the first half of the श्लोक, कृष्ण gives a list of great वैदिक कर्म, which a वैदिक can do and accumulate पुण्यम्, all the possible कर्मफलम् s he mentions so that we can place them in one of the pans of the balance. What are those कर्मs? वेदेषु

यत् फलम्, वेदेषु is equal to सम्यक् अधीतेषु – वेद आध्यायनम्, here the word वेद refers to वेद आध्यायनम्, वेद आध्यायनम् means वेद पारायणम्. Suppose a person does daily वेद पारायणम्, and that too सम्यक् अधीतेषु – properly, without any स्वर mistake he chants, and imagine all the पारायण फलम् which is कर्मफलम् number one. Then यज्ञेषु – not only does he पारायणम्, many यज्ञAs or यागAs he performs. And how does he performs? सादृश्येन अनुष्ठितेषु – he performs perfectly without any deficiency. सादृश्यम् means completely, perfectly. That is right time, right oblations, right invocation of देवतAs as we saw in मुण्डकोपनिषत् काली कराली च मनोजवा च ॥ मुण्डकोपनिषत् १-२-४ ॥ Offering at the right place etc., he does. This is कर्मफलम् number two. Another mountain of कर्मफलम् he has accumulated. And तपःसु च, तपस् means varieties of austerities like एकादशि उपवास, and special विष्णु सहस्रनाम पारायणम् and द्वादशी he invites great वैदिकs and gives भोजनम् etc., all these are तपस् सुतसेषु – which are performed in the proper manner. And this is the third कर्मफलम्. And दानेषु – he does all types of charity and सम्यन्दतेषु – charity also in the seventeenth chapter of the गीता सात्त्विक, शजस, तामस दानम् are there. शङ्कराचार्य says here he gives सात्त्विक दानम्, देशो काले च पात्रे च दानम् ॥ गीता १७-२० ॥ is called सुतसेषु and यत् एतेषु पुण्य-फलम् – all the पुण्य फलम्, four bundles of पुण्य फलम् he has accumulated and may you place them in one pan of the balance. So पुण्य-फलम् is in the मूलम् and शङ्कराचार्य gives the विश्रांत वाक्यम्, after पुण्य-फलम् you put an en dash, पुण्यस्य फलं पुण्यफलम्, again put an en dash, parenthesis; षष्ठी तत्पुरुष, this is the फलम् of all the

पुण्य कर्म्. पुण्यफलम् means पुण्य कर्मफलम्. And how do you know how much फलम् it will give? शास्त्रेण प्रदिष्टम् – which has been promised by the शास्त्र। प्रदिष्टम् means उपदिष्टम्, उपदिष्टम् means promised by the शास्त्रम्। And now वृष्णि comes to उपासक। तत् सर्वं अत्येति – the उपासन फलम् excels or surpasses all the four bundles of कर्मफलम् put together। अत्येति is in the मूलम्, is equal to अतीत्य गच्छति – surpasses, overtakes, excels. What? तत् सर्वम् is in the मूलम्, is equal to फलजातम्, फलजातम् means all the four कर्मफलम् put together, four कर्मफलम् are वेद अध्ययनम्, यज्ञ अनुष्ठानम्, तपस् अनुष्ठानम् and दान अनुष्ठानम्, all the four कर्मफलम् bundles is called फलजातम् put together you place it in one pan, उपासन फलम् will surpass. उपासन फलम् pan will come down, which means it is heavier. When? इदं विदित्वा – if a person knows ईश्वर उपासन method, इदं विदित्वा means having learnt this lesson. Having learnt this lessons means which lesson? शङ्कराचार्य says सप्तप्र॒ञ्जनिर्णयद्वारेण उक्तम् – the lesson which is taught in this eighth chapter. How? सप्तप्र॒ञ्जनिर्णयद्वारेण – in the form of answers to the seven questions that अर्जुन raised. सप्तप्र॒ञ्जनिर्णयम्, निर्णयम् means उत्तरम्, in the form of answers to the seven questions whatever lesson has been taught in the eighth chapter you have to note. And what is that lesson? ईश्वर उपासनम् is the lesson. So ईश्वर उपासनम् ज्ञात्वा, so विदित्वा is in the मूलम्, is equal to सम्यक् अवधार्य – having thoroughly understood. And then शङ्कराचार्य adds a very important note. What is that? It is not enough you know, it is not enough that you know, you have to practice the उपासनम्. Therefore he says अनुष्ठाय, you have to get up early in the morning without

giving excuses. So therefore having practiced उपासन. How long? Throughout the life you have to practice. And not only throughout the life, what is most important thing? At the time of death if I remember my grandson means everything is gone. At the time of death also you have to set aside the family members, take leave of them sufficiently early, and may you spend the last moments of death in ईश्वर स्मरणम् भजगोविन्दम् भजगोविन्दम् सम्प्राप्ते सन्निहिते काले (चन्द्रशेखर भारती) नहि नहि रक्षति दुकृञ्करणे ॥ भजगोविन्दम् १ ॥ So one आचार्य wrote eight श्लोकs in which the fourth line is सर्वं व्यर्थं मरणसमये साम्ब एव सहायः ॥ साम्बाष्टकम् ॥ You can understand. सर्वं व्यर्थं मरणसमये – at the time of death everything else is useless, only one is useful, साम्ब एव सहायः. साम्ब means अम्बया सहितः ईश्वरः, Lord with अम्बा, साम्ब एव सहायः. Therefore योगी, अनुष्ठाय – the उपासक, परम् प्रकृष्टम् ईश्वरं स्थानम् उपैति – this उपासक attains ईश्वरं स्थानम् means ईश्वर स्थानम् which means क्रममुक्तिः. And what type of ईश्वर? परम् – who is the supreme Lord, परम् is in the मूलम् is equal to प्रकृष्टम्, स्थानम् is equal to ईश्वरम्, उपैति is equal to प्रतिपद्यते – he will attain, आद्यम् is equal to आदौ भवम्, and आदौ भवम् is equal to कारणम्, so कारण ईश्वर. And what is that कारण ईश्वर? ब्रह्म इति अर्थः. Therefore कारण ईश्वर is none other than ब्रह्मन्. That ब्रह्मन् the उपासक attains. Therefore अर्जुन may you become ईश्वर भक्त and ईश्वर उपासक. With this all the questions are answered. The eighth chapter is over. The अन्वय is, वेदेषु यज्ञेषु तपःसु दानेषु च एव यत् पुण्य-फलम् प्रदिष्टम् तत् सर्वम् योगी अत्योति । इदम् विदित्वा (योगी) आद्यम् परम् स्थानम् उपैति च ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.